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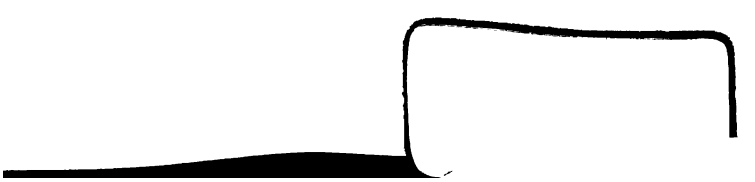

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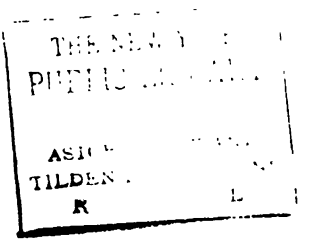

PUBLIC
TILDEN

Sketch of Routes
to accompany a Visit to the
SEVEN CHURCHES &c.
By the
Rev.d Fr. V. J. Arundell.
Bounarbashi
Ishekli
Alfachlar
Omai
Dombai
Deenare
Apameia
Anava Hagee Ghioul
Ketsiburlu
Atchekeuy
Yazakeuy
Bourdour
Isbarta
Sagalassus
J.&C. Walker Sculpt.

A VISIT

TO THE

SEVEN CHURCHES OF ASIA;

WITH

AN EXCURSION INTO PISIDIA;

CONTAINING

REMARKS

ON THE

GEOGRAPHY AND ANTIQUITIES OF THOSE COUNTRIES,

A MAP OF THE AUTHOR'S ROUTES, AND NUMEROUS INSCRIPTIONS.

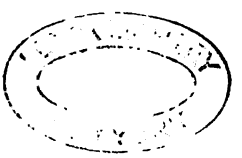
BY THE REV. FR. V. J. ARUNDELL,

BRITISH CHAPLAIN AT SMYRNA.

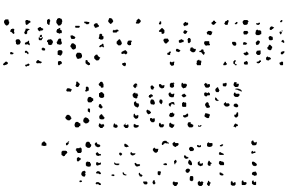
LONDON:

PUBLISHED BY JOHN RODWELL,
BOND-STREET.

1828.



LONDON:
PRINTED BY THOMAS DAVISON, WHITEFRIARS.



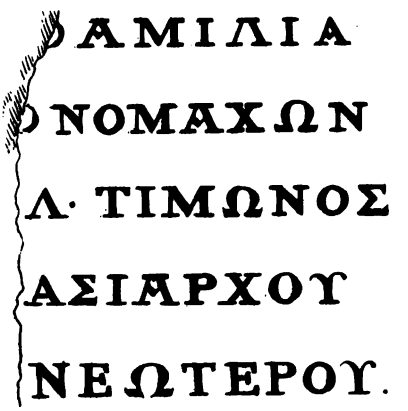
PREFACE.

THE Publisher thinks it right to state that the Author, in transmitting his manuscript to England, was far from being confident that it would be thought worthy of publication by those upon whose decision he desired that it should depend; it may be presumed, therefore, that he had not completed the manuscript with the care which he would have bestowed upon it, had he been certain that it would be submitted to the public eye. It has, nevertheless, been thought preferable to make none, but the most trifling corrections in the Author's words, because in a work of this nature, the traveller's expressions written on the spot are always the most

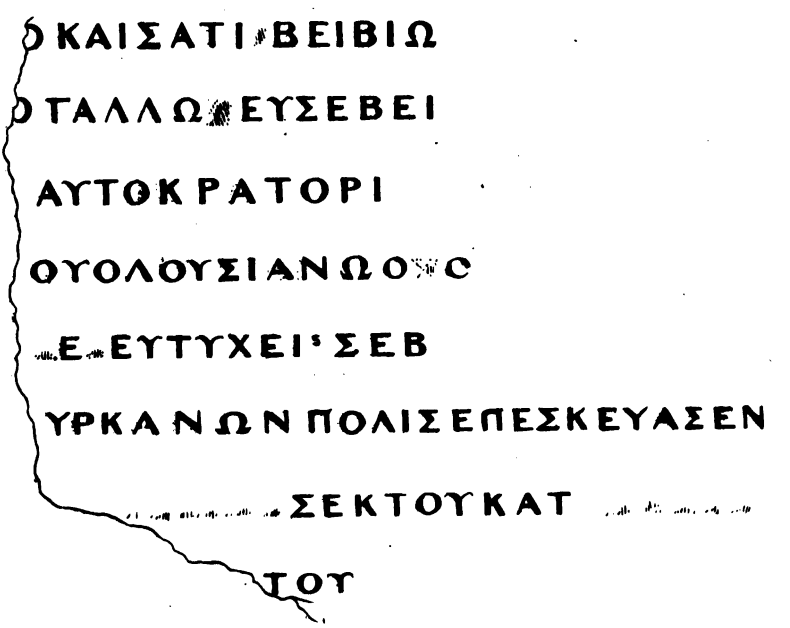
valuable; and, that it is hoped, he may with confidence rely upon the reader's indulgence in the perusal of a work, printed under such circumstances. The only alteration that has been made in the manuscript, since its arrival in England, is by the addition of a few notes by Colonel Leake, in reference to his own researches on the geography of Asia Minor, the publication of which, as will be seen, gave rise, in great measure, to Mr. Arundell's journeys.

It is necessary to apologize for a deficiency of two of the Notes, to which there are numeral references in the Second Journey. It was not discovered, until the printing was too far advanced, that the Author had omitted to fill up these two Notes, though the references remained in the Journal. The Numbers alluded to are 14 and 17.

N.° 1. On the Road from Smyrna to Sedikeny.

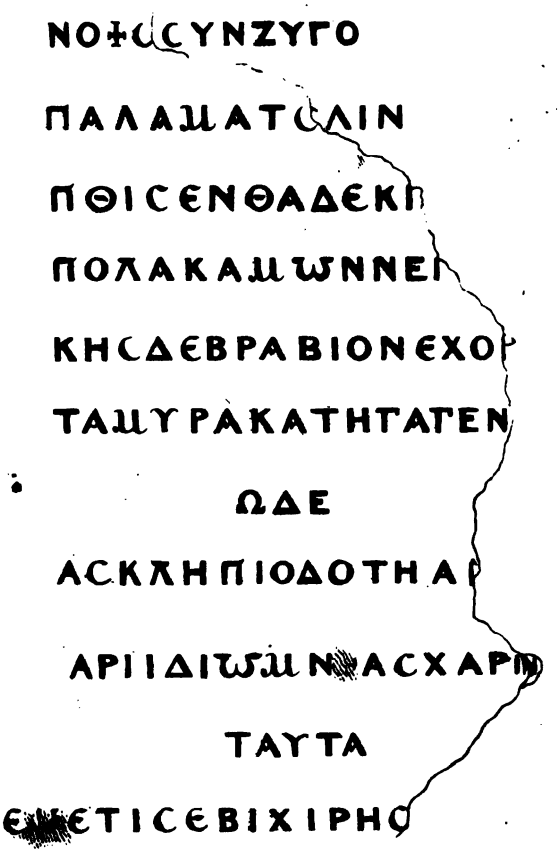


N.° 2. Near Sedikeny, on a Pillar.



Ingrey & Maudsley Lith. 310 Strand

N°3. Near Sedikeny in the same place.



On a small Fragment belonging to the same found since this was written.

No 4. At Trigatta near Metropolis.

ΑΤΑΘΗ ΤΥΧΗ

ΑΥΤΟΚΡΑΤΟ.....

ΚΑΙΣΑΡΙΤΡΑΙΑ

ΝΩΑΔΡΙΑΝΩ

ΔΗΩΛΥΜΠΙΩ

ΚΑΙΚΤΙΣΤΗ

No 6. At Metropolis.

ΟΙΣΥΝΗΦΗΒΟΙ

ΜΕΩΝΑΝ

ΑΝΑΞΙΔΟΣ

On a Laurel Wreath. Ο ΔΗΜΟΣ

No 7. At Metropolis.

ΙΔΛ

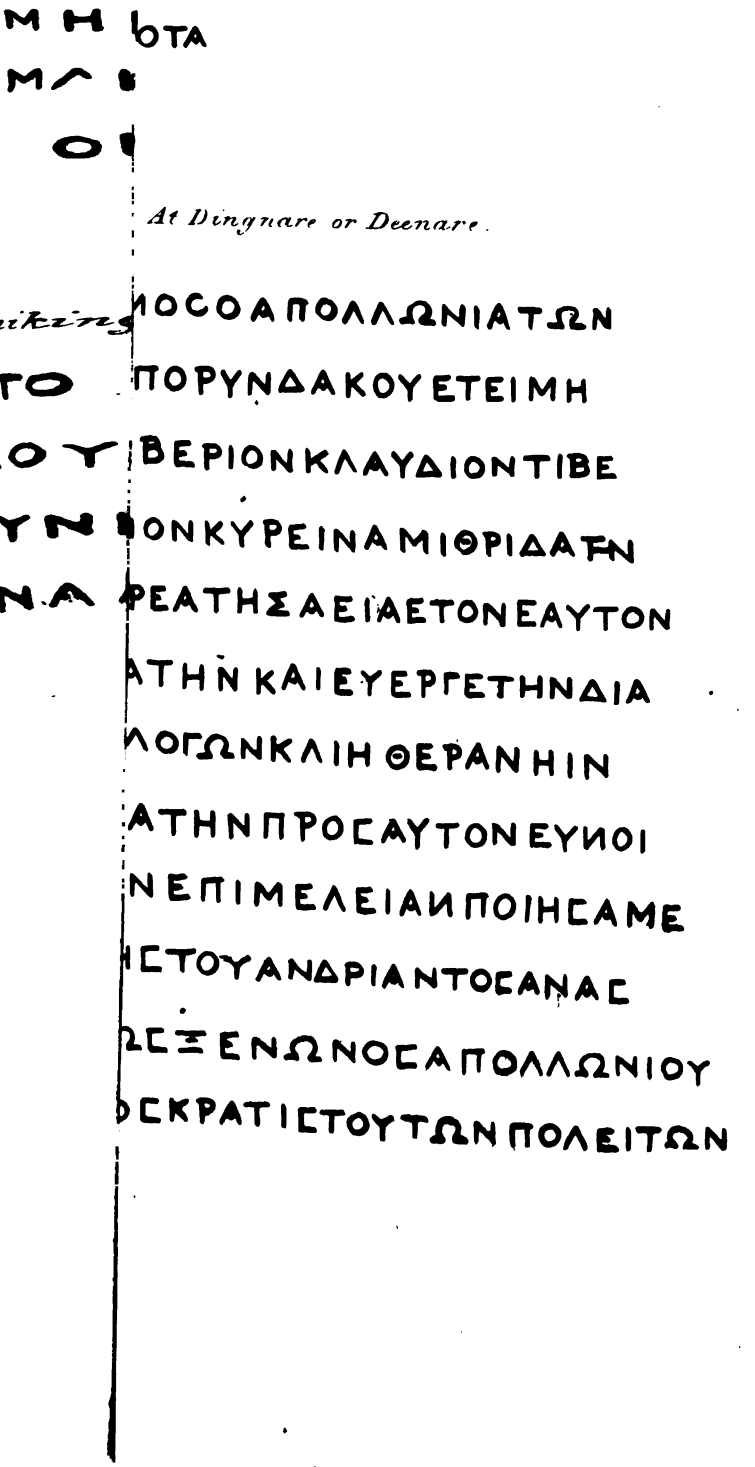
ΤΑΤΙΟΜΕΜ

ΙΗΔΗΑΕΙ_____

ΠΑΥΚΙΝΚΛΑ

ΟΛΥΜΠΙΑΣΟ

ΗΝΟΛΟ


At Dingnare or Deenare.
No 9. At Venitzing
ΤΟΥΤΟ
ΗΡΩΟΥ
ΠΟΛΥΝ
ΤΕΚΝΑ

ΠΑΝΤ.....

ΔΟΝ.....

ΕΝ.....

Ρ.....

ΩΝΤΕΝΟΜΕΝΟΝ....

Ν.....

ΙΝΤΝΩΜΗΤΟΥΛΡ...

ΕΑΝΙΤΟΥΕΠΕ.....

ΙΑΣΠΟΥΔΗΝΕΙΣΕΝ....

ΟΝΤΟΓΘΙΟΙΔΙΕΚΟΣΚ...

ΕΥΕΡΓΕΣΙΑΝΑΝΘΡΩ....

No 13. At Deenare.

ΕΣΤΙΝΗΤΟΥΘΕΙΟΤΑΤΟΥΚΑΙΣΑΡΟΣΓΕΝΕΘΛΙΟΣ

ΠΑΝΤΩΝΑΡΧΗΙΙΣΗΝΔΙΚΑΙΩΣΑΝΑΙΥΓ

ΜΗΤΗΙΦΥΣΕΙΤΩΙΤΕΧΡΗΣΙΜΩΙΕΙΤΕΟΥΔΕ

ΠΤΟΝΚΑΙΕΙΣΑΤΥΧΕΣΜΕΤΑΒΕΒΗΚΟΣΣΧ

ΕΤΕΡΑΝΤΕΕΔΩΚΕΝΠΑΝΤΙΤΩΙΚΟΣΜΩΙΟ

ΞΑΜΕΝΩΦΘΟΡΑΝΕΙΜΗΤΟΚΟΙΝΟΝΠΑΝΤ

ΤΕΝΝΗΘΗΚΑΙΣΑΡΔΙΟΑΝΤΙΣΔΙΚΑΙΩΣΥΠΟ

ΑΡΧΗΝΤΟΥΒΙΟΥΚΑΙΤΗΣΖΩΗΣΓΕΓΟΝΕΝ

ΚΑΙΟΡΟΣΤΟΥΜΕΤΑΛΕΣΘΑΙΟΤΙΓΕΤΕΝΝ

ΜΙΑΣΑΝΑΠΟΗΜΕΡΑΣΕΙΣΤΕΤΟΚΟΙΝΟΝΚΑΙΕ

ΤΟΣΟΦΕΛΟΣΕΥΤΥΧΕΣΤΕΡΑΣΛΑΒΟΙΑΦΟΡ

ΤΕΝΟΜΕΝΗΣΕΥΤΥΧΟΥΣΣΧΕΔΟΝΤΕΣΥΝΒΑ

ΕΝΑΣΙΑΑΙΠΟΛΕΣΙΝΚΑΙΡΟΝΕΙΝΑΙΤΗΣΕΙΣΤΗΝ

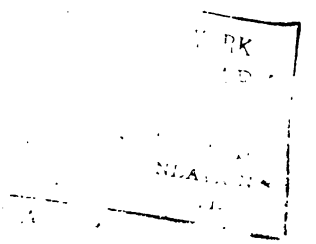
Ingrey K Madely, Lithog 370. Strand

No 16. At Deenare.

ΜΛΙΙΙΔΙΑΝΣΕΒΑΣΤΗΝ
ΗΒΟΥΛΗΚΑΙΟΔΗΜΟΣ
ΚΑΘΕΙΕΡΩΣΕΝΕΠΙ
ΜΕΛΗΘΕΝΤ°Σ ΜΑΡ
Κ°ΥΑΤΤΑΛΟΥΑΡΓΥ
Ρ°ΤΑΜΙΟΥΤΗΣΠΟ
ΛΕΩΣ.

No. 17. At Deenare.

ΜΑΡΚΑΝΣΕΒΑΣ
ΗΒΟΥΛΗΚΑΙ°ΔΗΜΟΣ
ΚΑΘΕ[illegible]ΡΩΔΕΠΙ
ΜΕΛΗΘΕΝΤΟΣΜΑΡ
ΚΟΥΑΤΤΑΛΟΥΑΡΓΥ
Ρ°ΤΑΜΙΟΥΤΗΣΠΟ
ΛΕΩΣ.



No 21. In a field fragment of a pillar.

ΠΑΝΤΗΜΕΝΚΗ ΕΝΗΣΔΙΟΤΕΝΟΥ
ΕΚΤΕΣΟΦΩΝΕ ΡΑΚΛΕΙΔΗΣΔΙ
ΝΥΝΔΕΤΙΠΟΥΚΟΥΟ ΑΔΕΜΟ
ΤΟΣΣΗΝΕΝΣΤ ΚΕΥΑΣΑΝΑΥ
ΑΡΚΤΩΥΣΠΟΡΔ ΙΓΥΝΑΙΣΙΚΑΙΤ
ΕΦΩΝΚΤΕΑΝΩΝ ΣΚΑΙΤΥΝΑΙ..
ΤΩΜΕΤΑΧΛΕΙΝ ΩΝΚΑΙΕΠ Ο
ΝΕΙΚΗΝΠΟΡΣΥ ΡΑ ΝΟΣΤΕ
ΤΟΥΝΕΚΑΚΑΙΒ ΡΣΕΤΕΡΟΥ.

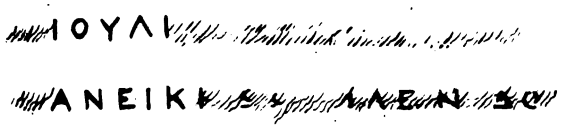
Guzelhissar Tralles.

ΑΙΔΑΡΕΤΑΙΤΟΥ Σ
ΣΗΜΑΔΕΚΕΙΤΕΧΙ ΓΟΣΣ ΥΡ
ΛΕΞΑΝΔΡΕΥΣ
ΨΕΥΔΕΤΑΙΕΓΓΑΒ ΣΛΑΚΕΔΑΙ
ΤΡΑΛΛΙΑΝΟΣ

No 22.

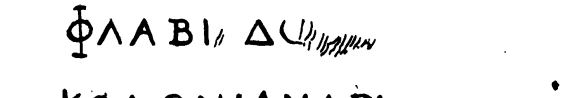
Η ΣΑΓΑΛΑ ΗΣΠΑΝΚΡΑ
ΕΠΛΕΙΣΤΟΝΕ
ΑΔΟΣΟΣΠΥ
No. 1. ΕΙΠΤΟΣΠΥ
ΛΕΔΙΑΒΙΟΥ
ΑΣΠΑΙΔΩΙ
ΓΙΟΝΠΥΘΙΑ

10. *No. 21. At Sagalassus.*



ΕΩΣΑΝΔΩΝΠΑΝΚΡΑΤΙΝ
ΑΤΩΝΑΚΑΛΛΙΠΙΑΝΕΙΟΝ
ΝΕΙΚΑΤΟΡΕΙΟΝΤΟΝΕΠΙΤΕ
ΛΕΣΘΕΝΤΑΕΚΧΡΗΜΑΤΩΝ
ΚΑΤΑΛΕΙΨΕΩΣΤΟΥ Κ Ρ · ΓΕ
ΝΟΜΕΝΟΥΥΠΑΤΙΚΟΥ Μ · ΟΥΛ
ΠΙΟΥΚΑΛΛΙΠΠΙΑΝΟΥΑΓΩ
ΝΟΘΕΤΟΥΝΤΟΣ ΤΑΚΑΙΤΟΥ
ΟΝΤΟΝΑΤΩΝΑ ΚΟΥΙΝΤΟΥ
ΑΥΡ · ΔΙΟΜΗΔΙΑΝΟΥΑΛΕΞΑΝ
ΔΡΟΥΤΟΥΑΞΙΟΛΟΓΩΤΑΤΟΥ

No. 22. At Sagalassus.



ΦΛΑΒΙ Δ
ΚΟΛΩΝΙΑΝΑΡΙ

23. Bust.

ΜΝΗΜΗΣ ΧΑΡΙΝ.

11. *No 24. At Sagalassus.*

ΤΙΒΕΡΙΟΝΚΛΑΥ

ΔΙΟΝΚΛΑΥΔΙΟ

ΝΕΩΝΟΣΥΙΟΝ

ΚΥΡΕΙΝΑΑΚΥ

ΛΑΝΑΡΕΤΗΣ

ΕΝΕΚΕΝ

ΑΙΛ[illegible]ΤΟΥ

ΝΥ[illegible]ΚΑΙ

ΤΟΙCΙΔΙ

[illegible]ΟΙC.

No 25 Opposite Chonas.

ΙΙΝ__Ο__ΗΜΟ

ΓΛΠΠ ΤΑΡΒΙΔ

ΓΗΤΥΝΗΑΥΤ

ΟΥΚΟΚΟΝ

ΙΑ__ΟΝΤΕΟ

ΡΑΗ_ _ _ _ _ _ _ΙΕΕ

No 26. At Bonjalee near Denizli.

ΟΤΟΘΕ

ΝΑΚΑΙΕΠΑΥΤΩΒΩΝ

ΕΣΤΙΝ[illegible]ΤΑΤΙΑΣΚΑΙΤΟΥΑ

ΔΡΟΣΑΥΤΗΣΜΟΣΧΑΙ[illegible]ΕΝΩ

ΚΕΚΗΔΕΥΤΑΙΙΙΙΜΩΝ

ΗΘΥΓΑΤΡΗΝΤΑΤΑΡΙΝ

ΟΥΔΕΝΙΔΕΞΕΤΑΙΑ

ΑΛΛΩΚΗΔΕΥΘΗΝΑΙ

ΕΙΝΙΙΕΗΜΗΤΡΙΑΥΤΗΣ

ΚΑΙΤΩΠΑΤΡΕΙΕΙΔΕ

ΜΕΤΑΤΗΝΗΜΕΤΕΡΑΝ

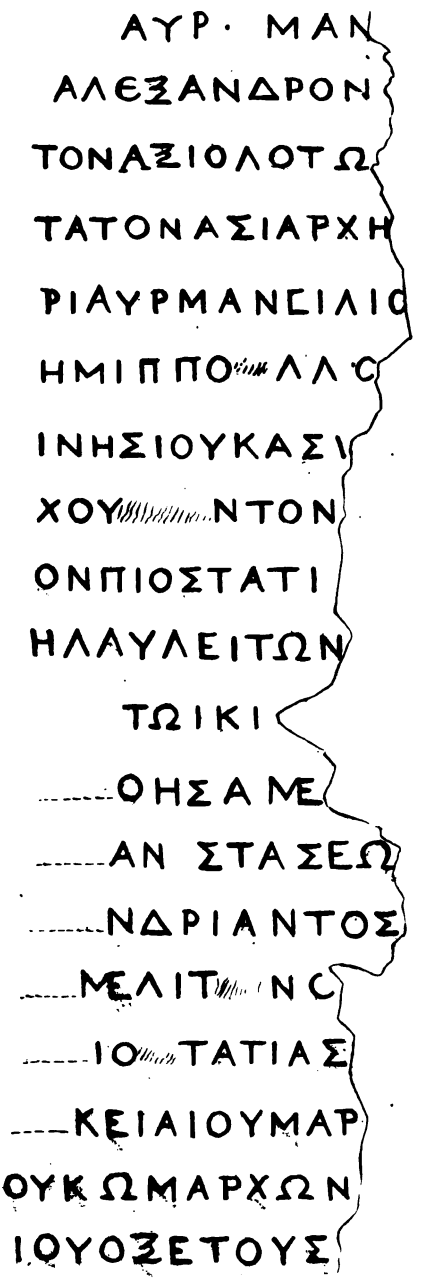
ΤΕΛΕΥΤΗΝΑΠ[illegible]ΘΗ

ΣΙΤΙΣΤΩΝΠΡΟΤΕ.....

ΡΑΜΜΕΝΩΝΔΩΣΕ....

ΤΩΧΩΡΩΤΩ[illegible]ΕΛΕΙΝΟΚΑ

ΠΡΙΤΩΝ ✕ Φ


ΑΥΡ · ΜΑΝ
ΑΛΕΞΑΝΔΡΟΝ
ΤΟΝΑΞΙΟΛΟΤΩ
ΤΑΤΟΝΑΣΙΑΡΧΗ
ΡΙΑΥΡΜΑΝΕΙΛΙΟ
ΗΜΙΠΠΟΛΛΟ
ΙΝΗΣΙΟΥΚΑΣΙ
ΧΟΥΝΤΟΝ
ΟΝΠΙΟΣΤΑΤΙ
ΗΛΑΥΛΕΙΤΩΝ
ΤΩΙΚΙ
ΟΗΣΑΜΕ
ΑΝΣΤΑΣΕΩ
ΝΔΡΙΑΝΤΟΣ
ΜΕΛΙΤΗΝΟ
ΙΟΤΑΤΙΑΣ
ΚΕΙΑΙΟΥΜΑΡ
ΟΥΚΩΜΑΡΧΩΝ
ΙΟΥΟΞΕΤΟΥΣ

14.

No. 31. At Marmora.

ΛΛΛΙΟΥΙΩΣΩΤΗΡΙ

ΩΛΑΙΟΥ ΑΝΕΙΚΙΙ

ΤΩΕΑΥΤΗΣΑΝΔΡ...

ΛΙΜΟΣ[illegible]ΙΝΚΑΙΑΣ

ΛΑΣΚΛΙΦΟΙΒΟΣΚΑ

ΟΥΚΙΟΣΟΙΥΙΟΙΑ

ΟΥΜΝΕΙΑΣΧΑΡΙΝ

ΑΥΡΖΩCΙΜ

ΤΗΚΑΙΤΑΤΙΑ

COMAIKAI

ΔΩΡΟΥΧΑΡ

ЄΙΔЄΤΙCЄΓ

ΟΝ✕ΛΒΚΑ

[illegible]ΕΤΑ Μ[illegible]Α

No. 32. On a fountain near Marmora.

ΜЄΛΤΙΝΗΑΠΟΛΛΟΝΙ

ω_τωΕΑΥΤΗΣΑΝΔΡΙ

ΚΑΙΛΟΨΚΙΟΣΤΩΠΑ

ΤΡΙ-ΕΠΟΙΗ-ΙΣΑΝ

ΜΝΕΙΑΕΝΕΚΕΝ.

ΤΦΛΣΕΟΥ

ΤΕΚΝΩΑΥ

No. 33. Betw

No. 34. On a fragment of a pillar.

__ΑΠΟΘΝΑΤΕΙΡΩΝ...

At Deenare in a field.

ΠΥΕΑΤΟΗΩΟΝΑ

CΥΝΒΙΩ ΜΟΥ

ΡΟΛΑΥΙΑCΚΥΜ

ΜΗΔΕΝΙΔΕΕΤΕ

ΔΕΥCΕΙΘΗCΕΙΙ

ΤΑΙΑΥΤΩΠΟCΤ

ΑΔΗΜΗΤΡΙΑ

19. At Anglason.

ΙΑΝΩΝΕΩΝΙ

ΣΚΑΙΕΑΥΤΗΑΙ

Iarmora & Thyatira, on a wh

CIVITAS.

TERENTIV

PRIMVA

Ο ΔΗΜ

ΝΕΜΕΡΙΟ

ΠΡΕΙ

At Deenare

ΣΤΡΑΤΩΝΑΡΧ
ΟΝΤΟΣΣΩΟΕΙΣΚ
ΑΤΑΟΑΛ[illegible]ΞΑΝΟ
ΟΙΣΜΕΠΑΛΟΙΞΤΑ
[illegible]ΛΟΟΡΕΙΝΧΑΙΡΕ
ΞΤΗΡΙΟΝ

At Deenare

D. M.
CASSIA MOVARTINAV
TANNOSXXV· VALERI
IVLANOS, LES· VIICICOV
BXX HS E.

ΟΥΚΑ
ΥΣΟΝ
ΕΠΟΙΗΣΑΝ
ΤΗΝΚΑΤΟ
ΣΗΝΕΤΕ
ΑΝΔΕΤΙΣΗ
ΘΗΣΕΝΣ
ΓΣΝΕ

At Koolar

ΦΛΑΟΥΙΑΝΜΙΙΝΟ
ΓΕΝΙΔΑΦΛΑΟΥΙ
ΟΥΟΡΑΣΥΜΑΧΟΥ
ΚΑ✱ΛΑΛ[illegible]ΕΙ
ΚΗΡΑΤΙ[illegible]ΓΑ
ΤΕΡΑΓ[illegible]
ΣΑΝΙΤΙ[illegible]ΛΛΕΙΣ

Imprenta de Madrid, Litho.

At Isnekli

ΘΕΟΦΙΛΟΣ

ΝΕΙΚΗΣΥΜ

ΒΙΩΜΝΗΜΗΣ

ΧΑΡΙΝΚΑΙΕ

ΑΥΤΩΖΩΝ

ΕΠΟΙΕΣΕΝ.

At Isnekli.

ΑΝΕΙΚΗΤΟΣΙΟΥΙΑΝΟΥ
ΕΠΟΙΗΣΕΝΤΟΜΝΗΜΕΙ
ΟΝΤΕΡΤΙΑΛΟΥΚΙΟΥ
ΤΟΥΓΑΙΟΥΗΡΩΙΔΙΚΑΙ
ΕΑΥΤΩΖΩΝ.

At Isnekli.

ΜΑΡΚΟΣΦΗΛΙ
ΚΟΕΚΑΤΕΣΚΕΥ
ΑΕΕΝΤΟΗΡΩΟΝ
ΕΑΥΤΩΚΑΙΤΗΤΥ
ΝΑΙΚΗΤΟΥΔΙΑΟΥ
ΔΕΝΙΕΞΟΝΕΓΤΑΙ

&c. &c. &c. the same of the city not mentioned.

Ingrey & Madeley Lithog.

№. In the same place.

ΡΜΗΕΑΚΜΟΝΕΥΕΚΑΙΕΥΜΕΝΕΥΕ

A Bust and Wreath

ΤΩΥΙΩΜΟΥΕΥΚΑΡΠΩΚΑΙΕΛ

ΤΩΚΑΙΤΗΓΥΝΑΙΚΙΑΦΡΟΔΙΕΕΙΕ

ΕΜΟΥΘΑΝΟΝΤΟΕ· ΚΑΙΤΥΝΑΙ

ΚΟΕ ΚΑΙΤΕΚΝΩΝΟΓΑΝΑΝΥ

ΞΕΙΤΥΜΒΟΝΗΒΛΑΨΕΙΤΑΦΟΝ

ΠΟΜΩΝΛΩΡΩΝΠΕΡΙΠΕΓΟ

ΤΟΓΥΝΦΟΡΑΙΓΟΔΕΠΙΧΕΙΡΕ

ΓΓΙΕΤΟΙΕΕΙΤΩΦΙΕΚΩ✱ΛΒΦ

No. At Ishekli in the large Khan.

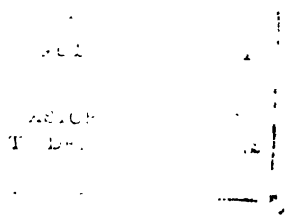
ΕΤΟΥϹ· ΤΙΑ· Μ· Ε· Λ·
ΑΥΡΜΑΡΚΙΑΚΑΙ· ΑΥΡ· ΖΩΤΙΚΗ
ΚΛΤΕϹΚΕΥΑΕΛΝΤΟΗΡΘΟΝ
ΕΑΥΤΑΙΚΑΙΚΡΑΤΘΝΙ.

A Wreath.

ΤΘϹΥΝΒΙΘΘ
ΤΗΕΜΑΡΚΙΛϹ
ΚΑΥϹΙΤΙΝΙΖΘ
[illegible] ,ϹΥΝΧΘ
[illegible] ΟΥΕΙΜΕ
ΤΑ [illegible] ΕΤΗΝ
[illegible] ΤΟΥΤΘΝ
ΤΕΛΕΥΤΗΝ

No. In the same place.

A Sepulchral Inscription by Aur: Menecretes the Son of Asclepiades to Tatra his Wife, & Alexander, &c.



No. At Isheklí in a Burial Ground

ΑΓΑΘΗΤΥΧΗ

ΤΟΗΡΩΟΝΚΛΠΟΝΕΠΑ

ΤΟΥΒΩΜΟΝΚΑΤΕΣΚΕ

ΥΑΣΕΝΤ̄ΟΥΒΕΝΤΙΟΣ

ΡΟΥΦΟΣΣΤΡΑΤΙΩΤΗ

ΣΕΑΥΤΩΚΑΙΤΗΓΕΝΟ

ΜΕΝΗΑΥΤΟΥΓΥΝΑΙΚΗ

ΣΕΠΤΙΜΙΑΛΟΥΚΙΛΛΗ

ΕΙΣΟΑΥΤΟΙΚΗΔΕΥΟΗ

ΣΟΝΤΑΙΕΤΕΟΣΔΕΟΝ

ΔΕΙΣΠΑΡΑΤΝΩΜΗΝ

ΤΟΥΡΟΥΦΟΥΗΔΙΑΤΑ

ΝΟΔΕΕΠΙΧΕΙΡΗΣΛΣΚΗ

ΕΥΣΑΙΕΤΕΡΟΝΤΙΝΑ

ΠΟΤΕΙΣΕΙΕΙΣΤΟΝΙΕ

ΡΩΤΑΤΩΝΦΙΣΚΟΝ

ΧΡΦΔΙΣΧΙ

ΔΙΑΠ

ΕΝΤΑΚ

ΟΣΙΑ

No. At Ishekli in the large Khan

ΕΡΡΩΘΕ

ΑΥΡΓΕΝΕΛΛΟΕΜΝΑΒΟΥΛΕΥΤΗ

ΤΟΙΣΓΛΥΚΥΤΑΤΟΙΕΓΟΝΕΥΣΙΝ

ΑΥΡΗΛΙΟΙΣΜΗΝΑ·Β·ΤΟΥΦΙΛΙΠΠΟΥ

ΒΟΥΛΕΥΤΗΓΕΡΑΙΩ

ΚΑΙΑΠΦΙΩΑΡΤΑΤΑΙΔΙΑΕΚΤ

ΙΔΙΩΝΝΕΙΕΟΠΡΟΣΕΚΗΔΕΥΣΕΝ

ΑΔΕΛΦΟΝΦΙΛΙΠΠΟΝΚΑΙ

ΤΗΝΠΑΤΡΑΝΚΥΡΙΛΛΑΝ

ΚΑΙΤΗΝΕΞΑΔΕΛΦΗΝ

ΙΟΥΠΑΥΛΛΑΝΚΗΔΕΥΘΗ

ΣΕΤΑΙΔΕ·ΕΙΕΑΥΤΟ

ΗΤΕΣΥΝΤΡΟΦΟΕ

ΛΥΤΟΥΦΙΛΗΤΗ

ΚΑΙΕΙΤΙΝΙΕΤΕΡΩ·

ΖΩΝΣΥΝΧΩΡΗΣΕΙ

ΟΣΔΑΝΕΠΙΧΕΙΡΗ

ΣΕΙΕΤΕΡΟΝΕΠΕΙ

ΣΕΝΕΝΚΕΙΝΛΗΨΕ

ΤΑΙΠΑΡΑΤΟΥΑΘΑ

ΤΕΙΤΑ·ΑΙΩΝΙΩΝ

No. Between Marmora and Thyatira.

ΘΩΣΕΨΗΦΙΣΑΝΤΟΚΑΙΗ

ΗΠΕΡΙΠΟΛΙΣΤΙΚΗΑΝΤΩΝ

ΑΝΗΜΕΙΑΛΗΣΥΠΟΔ

No. At Guzelhissar (in Æolia.)

ΘΕΟΙΣ

ΠΡΟΣΤΑ

ΤΗΡΙΟΙΣ

ΘΕΟΙΣ

ΑΛΕΞΙ

ΚΑΚΟΙΣ

No. Between Guzelhissar and Menimen.

ΓΑΝΩΣΚΑΙ

ΑΚΑΙΕΥΝΟ

ΧΗΝΤΑΔΕΙ

ΓΥΜΝΑΣΙΑΙ

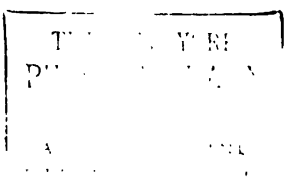
ΝΟΙΣΜΥΡΙΟ

ΚΑΙΜΕΤΑΤΑΝ

ΑΡΧΗΔΙΑ

ΥΟΝΓΕΡΡ

Ingres & Maaeus Lithog.



No. At Aidin Guzelhissar, Tralles.

ΤΙΒΕΡΙΟΝ ΚΛΑΥΔΙΟΝ
ΚΑΙΣΑΡΑΣ ΕΒΑΣΤΟΝ
ΓΕΡΜΑΝΙΚΟΝ ΑΥΤΟΚΡΑΤΟΡΑ
Ο ΔΗΜΟΣ ΚΑΘΙΕΡΟΣΕΝ
ΑΝΑΘΕΝΤΟΣΕΚΤΩΝΙΔΙΩΝ ΤΙΒΕΡΙΟΥ
ΚΛΑΥΔΙΟΥ ΑΡΤΕΜΙΔΟΡΟΥ ΥΙΟΥ ΚΥΡΕΙΝΔ
ΔΙΩΓΕΝΟΥ ΣΕΝΤΟΙΤΗΣ ΓΥΝΙΙΑ
ΙΑΡΧΙΑΣ ΧΡΟΙΙΩΙ

No. At the same place.

C. REIVS. C. FIL. ANIENSIS
PRISCVS. DOMO. CARTAGINE
EVOCATVS. AVG. EXPRÆTOR
VIXIT. ANNOS. XXXXV.
MILITAVIT. ANNOS. XXII.

Ingrey & Madeley, Lith.

T[illegible]K
PU[illegible]Y

A[illegible] AND
[illegible]ONS
L

A VISIT

TO THE

SEVEN CHURCHES OF ASIA, &c.

THE consuls and chaplains of the Levant Company at Smyrna and Constantinople, during the last and preceding century, having considered a visit to the Seven Churches of the Apocalypse an allowable apology for a short absence from their official and professional duties, the present chaplain may be pardoned for wishing to follow their example: but during a residence of four years, partly from the disturbed state of the country, and more from the difficulty of procuring assistance in the service of the chapel during his absence, no favourable opportunity occurred till the present year (1826).

The earliest account of the state of the Seven Churches of Asia is by Dr. Smith, chaplain at Constantinople. He set out from Smyrna on his journey on the 3d of April, 1671; and at the commencement of his relation he tells us, that a few years before him some English gentlemen from Smyrna had been the first who had made the journey.

" The curious surveys," says he, " every where extant of Bethlehem, Nazareth, and Jerusalem, places so famous for the birth, education, and sufferings of our Blessed Saviour, (which are owing to the industry, and learning, and curiosity of devout pilgrims, who from the first ages of Christianity to this present, not without the design of Providence, as I verily believe, have visited Mount Calvary and the Holy Sepulchre,) suffer us not to be unacquainted with their situation and state; every one who has but the least gust for antiquity, or history, or travel, or insight into books, catching at such relations. But a sadder fate seemed to hang over the Seven Churches of Asia, founded by the apostles, and to which the eternal Son of God vouchsafed to send those Epistles recorded in the book of the Revelations of St. John, which, by the unpardonable carelessness of the Greeks, (unless that horrid stupidity, into which their slavery has cast them, may plead some excuse herein) have lain so long neglected; they giving us no account of their ruins, and the Western Christians either not caring or not daring to visit them. The English gentlemen who live at Smyrna, out of a pious zeal and a justly commendable curiosity, some few years since, were the first who made a voyage thither, to see the remainder of that magnificence for which those cities were so renowned in the

histories of ancient times; and their practice and example have for the most part every year since, in the autumn, been taken up and followed."

"I was seized," says Dr. Smith, "with the same curiosity. The love and respect I had to antiquity, and to the memory of those Churches once so famous, made me not only forget but despise danger."—And danger there seemed to be; for "we hired two stout and honest janissaries, well known to our nation, two Armenian Christians, a cook, and three grooms to look to our horses; in all twelve of us: which number was but necessary; for at that time of the year, when there is grass in the fields for their horses, the roads are infested with robbers in strong and numerous parties, well mounted and armed, who take all advantages of assaulting passengers, and kill first, and rob afterwards; sometimes coming twenty or thirty days' journey out of the mountains of Cilicia, and from Georgia, to the furthermost provinces of the Lesser Asia, lying towards the Archipelago, for this purpose. The cadi of Smyrna behaved with extraordinary civility and courtesie, sending to advise us to be well armed, and to have a good guard with us; for that he was well assured that there were murderous villains abroad on the highways."

The doctor and his party accordingly took "this

seasonable and most obliging advice, and provided against all evil accidents as well as they could, relying, as all travellers must do, chiefly upon the good providence of God as their greatest and best security."

To Dr. Smith we are indebted not only for numerous inscriptions from all the Churches of which the sites were already well known, as Smyrna, Ephesus, Pergamus, and Sardis, but for the discovery of Thyatira at Ak-Hissar, and probably of Laodicea at Eski-Hissar.

In the year 1678, Sir Paul Ricaut, consul at Smyrna, so well known by his work on the Greek and Armenian Churches, and his Survey of the Turkish Empire, visited the Seven Churches, accompanied by Dr. John Luke, the chaplain to the factory. Their relation, though published subsequently to Dr. Smith's, is not near so satisfactory as his; and it is curious that they lay claim also to the discovery of Thyatira and Laodicea. It would be illiberal to suppose these travellers were willing to avail themselves of Smith's labours, without acknowledgment; but as the doctor says in his preface, "The account of my voyage to the Churches of Asia, all but the beginning and end, I wrote in Smyrna out of my diary, for the satisfaction of my fellow-travellers, who were pleased to demand copies of me," it is scarcely possible

to believe that the consul and chaplain had not seen these copies before they set out.

Edmund Chishull, the learned author of the Antiquitates Asiaticæ, was appointed chaplain at Smyrna in 1698, and continued till 1702. In 1699, he visited Ephesus, Sardis, and Thyatira, and had collected large materials for a history of Smyrna, which was never published.

Sir William Sherard, who was appointed by the Levant Company their consul at Smyrna, in 1702, made an interesting journey, accompanied by Dr. Picenini, the Reverend John Tisser, the chaplain, and two of the principal merchants; but as it is in MS., to which the present writer has no access, he is ignorant if it included all the Seven Churches.

Pococke, in 1740, visited three only of the Churches.

Dr. Chandler's valuable work contains a full description of all the Churches, with the exception of Pergamus and Thyatira.

Dr. Dallaway, the chaplain and physician of the British embassy at Constantinople, has so ably and elegantly described Smyrna, Ephesus, and Pergamus, that it is much to be lamented the four remaining Churches lay out of his route.

In 1817, the Reverend H. Lindsay, the chaplain at Constantinople, visited all the Seven Churches.

A short but interesting account of his journey is published in the Missionary Register, and other periodical publications.

Of the foreign travellers who have visited the Churches of the Apocalypse, the principal are Tournefort, Van Egmont, and Choiseul Gouffier; but their survey has been partial, being limited to Smyrna, Ephesus, Sardis, and Thyatira.

In addition to the anxiety of seeing places so endeared to the heart of the Christian, from being coeval with the first establishment of his religion, and comparing their actual state with the awful messages respectively addressed to each, the writer was desirous to combine with this journey other objects of geographical research, strongly induced thereto by some of the remarks contained in the "Journal of a Tour in Asia Minor," by Colonel Leake.

The first of these, as in some measure connected with the Seven Churches, was the discovery of the actual site of Colossæ, supposed to be near Khonas.

The following extracts from Colonel Leake's journal describe the other objects of research which the writer proposed to himself:—

"Herodotus mentions a subterraneous course of the Lycus for about half a mile near this place (Khonas); but no traveller has yet verified this

observation of the historian, or has ascertained the existence of the salt lake of Anava, between Colossæ and Apameia."

"There cannot be a stronger proof of the little progress yet made in geographical discovery in Asia Minor, than the fact, that the site of Apameia still remains unexplored; a point of great importance to the ancient geography of the western part of Asia Minor, not less so than Tyana to the eastern."

"But it is unnecessary to detain the reader with what must be mere conjecture, until some of the sites of the towns, especially those of Apameia and Sagalassus, are decisively determined."—*Colonel Leake's Journal, published in Walpole's Memoirs, page* 280.

From an attentive perusal of Colonel Leake's book, and all others within his reach which relate to the geography of Asia Minor, and from information received from merchants and conductors of caravans, the writer hoped that at least one of these places might be discovered without considerably increasing the length of the journey.

The Rev. John Hartley, who had been for some months resident in Smyrna as a church missionary, readily acceded to a proposal of taking a journey to the Churches, and combining with it these objects of geographical research; and he was the

more readily disposed to the latter on the suggestion, that possibly Antioch of Pisidia, so interesting to the Christian, might be among the discoveries. Easter being past, and the season arrived when the English families quit Smyrna for the various villages of Bougiah, Bournabat, &c., the writer felt no hesitation in leaving the care of the chapel to the Rev. Charles Swan, chaplain of his Majesty's ship the Cambrian; and to the Rev. Mr. Favez, the chaplain of the Dutch nation.

The account of the Churches has been made more complete by large extracts from the works of preceding travellers, especially Chandler and Dallaway; and in every thing relating to the ancient geography, the writer has presumed to avail himself perpetually of the work of Colonel Leake. He was indebted to his friend Dr. Clarke for the loan of the journal; but unfortunately it had not the map; and, long after his return from his journey, he was surprised to find, that several places mentioned in the journal as undiscovered were placed in their proper situations on the map, though accompanied by a mark implying doubt; such as Sagalassus, the lake Anava, and the volcano at Koolah.

The perpetual recurrence to the hour, and to apparently trifling objects to the right and left, will undoubtedly be to most readers dull and un-

interesting; but as even a dry water-course or an insignificant hill will often determine the site of a place important in ancient history, it is hoped that the future traveller may prefer this simple itinerary to common-place observations on subjects already sufficiently known.

We left Smyrna at half past three in the afternoon of Tuesday, March 28, 1826: our party consisting of Memet, a janissary of the English consulate; Melchon or Milcon, an Armenian, the proprietor of the horses, dressed as a Turk; Mustapha, a Suregee; and Nicola, a Greek servant of Mr. Hartley. We had agreed to pay nine piastres a day for each horse, and paid a sum in advance, stated by Milcon to be sufficient, with the stipulation that we were not to be called upon to pay the balance till our return to Smyrna; a stipulation he took care to break repeatedly upon the road.

In addition to a very strong firman, for which I am indebted to the most kind application of Lord Strangford, about two years ago, and which embraced the whole of Asia Minor even to Cæsarea, we had no less reason than Dr. Smith to praise the governor of Smyrna, not now a cadi, but a pasha, who behaved with "extraordinary civility and courtesie," in giving us a teskeray, which included every town on our intended route from Smyrna to his pashalik of Isbarta; and his principal officers were

no less obliging in giving me letters of introduction for Philadelphia, Ignighioul, &c. Neither the pasha nor his officers alarmed us with accounts of "murderous villains abroad upon the highways;" on the contrary, they assured us, and we found it true, that we might travel every where free from all apprehension. However, we provided against all evil accidents as well as we could, and setting out with one double-barrelled gun among the party, and a medicine-box well filled, as well in case of need ourselves, as for medical practice, where the aid of the hakim might be solicited, we committed ourselves "to the good providence of God as our chiefest and best security."

Our first arrangement was to go by Cassaba to Sardis, Thyatira, &c., and to have returned by Laodicea and Ephesus; but so much time was lost, as all travellers in Turkey experience, in putting our caravan in motion, that we were compelled by the lateness of the hour to change our route; and accordingly we set out for Sedikeuy, on the way to Ephesus, and arrived there in little more than two hours by a good road, and through a well cultivated country. About half an hour from Smyrna the Meles flows close by the road; the ruins of the ancient aqueduct over it at the spot called μεγαλος παραδεισος (1), with the village and plain of Bougiah (2) beyond it, present an interesting pic-

ture; and were the rocky banks of the river above the aqueduct clothed as thickly with trees as they once were, they would not be unworthy of the retreat of Homer. About half way, near a cafenét (coffee-house), is an extensive burial-ground, full of ancient fragments of cornices, pedestals, &c.; and the appearance of the ground about it warrants the supposition that the site was once occupied by some ancient building. I found there the inscription No. 1. A little farther on, towards Sedikeuy, is an open piece of ground, memorable, not long since, as a race-course, when the Marquis of Sligo and some other travellers were in Smyrna, and quite as memorable from having been covered, two years ago, two inches deep with locusts. Even the olive trees were not spared, a most unusual occurrence, as the locust very rarely attacks the olive leaf. These trees, eight or ten in number, as well as the entire surface of the ground, formed one dense mass of animal life.

About half an hour from Sedikeuy, a small tumulus lies near a stream on the right side of the road, and another close to the road on the left. The first has been called, without any evidence or tradition to support it, the tomb of Andremon, the founder of Colophon, and the stream misnamed the Halesus (3). The entrance into the village of Sedikeuy, which lies under Mount Co-

rax, is through a narrow road, with high hedges thickly planted with myrtle, jessamine, quercus ægilops or valonea, and a variety of other evergreen shrubs, having vineyards on either side. Sedikeuy has 300 Greek houses, and 40 Turkish, a Greek church, and a mosque. The Countess d'Hochepied, widow of the late Dutch consul, Mr. Van Lennep, the present consul, his brother the Swedish consul, and Mr. N. Werry, the English vice-consul, have good houses. Madame d'Hochepied's garden is extensive and beautiful, and may perhaps have been the botanical garden of Sherard. The observation of a late traveller, that lions, tygers, and other wild beasts abound in the mountains of Sedikeuy, is in part correct (4). A sarcophagus at a fountain has an imperfect inscription: this, and a few other fragments, as two imperfect inscriptions in the Greek churchyard, several parts of pillars, capitals, &c., and the discovery of a bas relief in the Count d'Hochepied's grounds, a few years ago, prove Sedikeuy to have been on or near the site of an ancient town. In front of the village towards the north is an extensive plain, running east and west, about a mile and half from Sedikeuy: towards this plain is a small stream and a mill; by the side of the mill are some vestiges of ancient walls; and immediately above it is an elevated spot, covered

with the stones of a Turkish cemetery, but evidently, from the form of the ground, of much more ancient appropriation. Here I found two inscriptions; one of which, on a fragment of a pillar, was a dedication by the city of Hyrcania to the emperors Gallus and Volusianus *.

In the summer of 1824, when nearly a hundred thousand Turks encamped at Changlee, allured from all parts of Anatolia by the prospect of the rich plunder of Samos, Sedikeuy was a principal thoroughfare. The villagers, who in the best times are wretchedly poor, had just been visited by one ruinous plague; their corn and vineyards were devoured by innumerable flights of locusts; and it was at this moment that they were called upon by the primates of the village to supply their proportions towards the food and lodgings of the thousands and tens of thousands who *conacked* there on their way to Samos. The entire means

* "Mr. A. considered this inscription as a proof that the city Hyrcania was here situated; but the Hyrcanian plain was not far from Thyatira; and the city Hyrcanis was a suffragan bishopric of the metropolitan see of Sardes. The marble at Sedikeuy was probably brought from Smyrna, like so many others in the surrounding villages. The existence of a dedication at Smyrna, by the city of the Hyrcani, is accounted for by the latter having belonged to the conventus of which Smyrna was the head and place of assembly. (See Pliny, Hist. Nat. l. 5. c. 31.)"—*Note by Col. Leake.*

of these poor creatures were speedily exhausted; the men secreted themselves among the mountains, while their wives and children found an asylum in the houses of Madame d'Hochepied and Mr. Van Lennep, abandoning their cottages wholly to the troops. Before they were reduced to this extremity, they had also suffered, as may be imagined, much personal ill treatment; and an instance of the special interference of Providence occurred, of so extraordinary a nature, that had I not occupied a house in the village at the time, and had the most satisfactory assurances of the truth of the story, I should have been as incredulous as perhaps many of my readers. Several beyracks, or companies of soldiers, had entered the village one afternoon, many of them composed of notoriously bad characters. Their chief, called the beyractar, or bearer of the colours, fired by wine or rackee, sallied out in the evening, and pursuing a young woman, who sought shelter in a house, knocked at the door, and tried to force admittance. The owner of the house, a respectable Greek widow, opening the door, attempted mildly to dissuade him from further pursuit. The man, enraged at the escape of the girl, drew his sabre, and made, or attempted to make, a violent blow at the widow. The hand of Providence arrested the stroke; the blade snapped in two pieces before it fell on its

victim. The villain paused, as if conscious of a controlling Power; but presently drawing a pistol, he pointed it, pulled the trigger; but it missed fire. He drew a second pistol, and was in the act of taking aim again, when another fellow, who had accompanied him, pulled him away forcibly, saying, "Let her alone: don't you see her time is not yet come?"—Resolved upon some revenge, the villain, though he returned the pistol to his belt, snatched up an infant child, and carried it off. Providence again interfered in behalf of innocence; and while the fellow was asleep, it was taken out of his arms by one of his own men, and restored to its parent.

The fate of this mighty host is well known; after waiting for weeks the arrival of the vessels which were to transport them to another devoted Scio, exposed to a burning sun in the sickly month of August, and suffering every privation, they vanished, like the army of Sennacherib, before the destroying angels of famine and pestilence; while the terrible explosion of the Turkish ships, set on fire by the Greeks, compelled the remaining few to seek safety by a precipitate return to their own homes.

Though I felt much for the distresses of the Greek villagers, and, in common with others, en-

deavoured to relieve them, it is impossible not to be disgusted with many prominent features of the modern Greek character. It will appear, from the following anecdote, that gratitude is not among their virtues.

The Samiotes, encouraged by the disappearance of their formidable enemies, made repeated descents on the opposite coast, carrying off cattle and sheep, and not unfrequently prisoners. They even approached close to the village of Sedikeuy, and it was more than suspected that they had a good understanding with many of the inhabitants. The aga issued a strict order that no villager should sleep out of the village; and as it had been a common custom among them to pass the summer nights on the mountains, that their asses might browze on the shrubs, &c., this was expressly forbidden, as likely to favour a communication with the enemy. Notwithstanding this order, four Greeks presumed to disobey it; they were brought late at night to the aga's house, placed in close confinement, and early on the following morning were led out with their arms tied behind them, to be sent in to the pasha of Smyrna; and as he was violently irritated against the Samiotes, their punishment would have been dreadfully severe. At this moment, the wives of these men came to our

cottage, threw themselves at my feet, and implored me to assist in the liberation of their husbands. I went down to the aga; he instantly released one man gratuitously because he was occasionally in my employ; and with the aid of a gentleman who accompanied me, the three others also were set at liberty. Two days after I had an engagement with the consul at Smyrna, and was at a loss for a conveyance. I applied to all these men individually, and though they had all asses, I was refused by the whole.

Wednesday, March 29.—We left Sedikeuy at eight o'clock, with a sky of most unpromising appearance, for Ephesus. At just one hour from Sedikeuy, saw the village of Gumarbashee, or Giamovasi, lying in the plain on our right, about two or three miles distant, the tops of cypress trees and minarets only appearing (5). A little beyond this, having crossed a narrow stream, came to a mill on the left, near which are the remains of an old wall. From hence, the ascent was gradual for a short distance, through thickets, pines, and evergreen shrubs; a low ridge called Gonah, distant about a quarter or half a mile on our right, now began to shut out the view of the plain and distant mountains; and near this we crossed a stream, the Tartalou, so called because flowing from the ridge of mountains of that name,

the ancient Mastusia ; and at a short distance from it crossed another, perhaps a branch of the same. The rain had for some time fallen lightly, but now it began to pour, and we were thankful for the shelter which the ruined village of Olanizzi afforded us. This village, distant about two hours and a quarter from Sedikeuy, was burnt about three years ago by some troops on their way to Sedikeuy. It had been inhabited by Turks and Greeks, but is now completely deserted. A small river, the sources of which are described by Chandler as being more to the north, near a coffee hut, flows close by the village. After remaining nearly an hour, in the hope that the rain would cease, we again set out. Our conductor Melchon wished us to go by Trianda and Hortena, the usual winter road, at which season the plain is considered impassable; but as no rain had fallen before to-day for several weeks, I overruled his objections, from a persuasion that the long drought would enable us to pass by the plain. The latter was in a straight line, while the road by Trianda made a very considerable angle to the left. Leaving Olanizzi, the road gradually ascended through pines and evergreens, and then we descended by a similar road into an immense plain, encircled by mountains. We had no sooner entered this plain, than we began to repent of our resolution. The rain

fell in torrents, and the plain was a perfect morass, in which our horses plunged up to their knees almost at every step. We soon passed over the worst, and found the remainder of the plain very tolerable. About half an hour after we entered it, we crossed a river at the point of junction of two streams, flowing down from the left, supposed, but on insufficient grounds, to be the Halesus (6); and near this at our right, about a half or three quarters of a mile, a small green oblong hill rose out of the plain called Yaztepè, with evident traces of foundations of buildings at the western end. Having rode about four miles in the plain, we came to the foot of the mountain on the right, where are the remains of an ancient causeway or aqueduct. On the top of the hill were evident traces of a square entrenchment. The aqueduct, if such it was, extended across in broken masses, toward a village seated on a hill, at the distance of a mile, or perhaps more, on the left, where were also some ruins. A short way beyond the aqueduct we passed a tumulus, close to the road at our right, and here we saw stretching along the mountain side the wall of either a road or water-course, connected with the aqueduct. A small stream flowing down from the left now ran along parallel with and close to our road. We were at this time all anxiously looking out for some place of rest

for the night; I wished to go on to the village of Jenikeuy, which was about an hour in advance on the road to Ephesus. Our janissary, who had galloped off from us, was not so disposed; and we soon after found he had engaged lodgings at a mud cafenét on the road side, kept by an Arab. Completely soaked to the skin, even the accommodations of an Arab cafenét were most welcome. This hut was a good specimen of places of the kind. It was a single room, about sixteen feet by twelve, the walls of mud bricks dried in the sun, and the roof a flat one, of reeds, covered some inches with earth. The rain fell plentifully upon us through the roof; but the owner of the hôtel assured us, and we found his words true, that in a short time the roof would be water-tight. We had the comfort, however, of an excellent fire. Indeed the chimney was the important field of action. On the right was hung up the iron coffee roaster; opposite, from another nail, was suspended the tripod; on the hearth at the left was placed a small round wooden box of coffee, with a small iron spoon, about one-eighth the size of a small tea-spoon. When a visitor came in, and from the weather they were numerous, immediately three spoonfuls of coffee were put into a small coffee boiler of tin, holding about a very small teacup, and the boiler filled up with hot water from an earthen

jug, which stood before the fire, and in which the grounds or thick coffee from the small boiler were regularly poured. In about two or three seconds after this was placed on the fire, it was ready to be served, indicated by boiling over (7). By the side of the round coffee box stood a small earthen pan with water, in which the cups were washed after being used, and then placed on a small shelf by its side. The lamp or chandelier was a piece of bent iron, with the end turned up to fix itself against the side of the chimney. Almost the only remaining article of furniture undescribed was the money box with a hole in the top.

After making a very tolerable dinner, we spread our mattrasses on the earthen floor, and prepared for rest, in company with at least half a dozen other visitors. It was impossible to sleep, for we were in a vapour bath of very high temperature, the effect of a large fire kept up all night upon the immense mass of dripping clothes that were hung up all round the cafenét.

Thursday, March 30.—We rose at half past six, and left the cafenét at eight o'clock. On our left lay Frigatta, a name given by some Frank travellers to a remarkable ridge with a few houses on it, which in a particular point of view resembles the hull of a ship. An extensive burial-place, with numerous pillars, pedestals, &c. lay on our

left, nearly opposite Frigatta; and here, on a former journey to Ephesus, about three years ago, I copied the inscription on a pillar (No. 4) in honour of the emperor Hadrian: probably a temple stood on this site. Our road now lay at the foot of the mountain, which soon brought us to another more extensive burial ground, above which rises the hill on the summit of which are the remains of the ancient Acropolis of Metropolis, and the long walls of a fortress of much later construction extending downwards on the side of the hill. On a former journey I had examined the remains of this town, and copied the inscriptions (Nos. 5, 6, 7). The walls of the Acropolis, a few unintelligible masses of walls below, several sepulchral vaults, and the site of a theatre, of which all the seats have been removed, are all the present remains of Metropolis. From the large quantity of pillars, architraves, pedestals, &c. &c. built into the present walls, the former importance of Metropolis, and the magnificence of its public buildings, may still be inferred. About three miles before it, in the plain, lies the village of Tourbali, a corruption most probably of Metropolis. At the entrance of the mosque, forming one of the steps, is an interesting inscription, of which I had only time in a dark evening to copy very imperfectly a line or two (No. 8). It is surprising that so

intelligent a traveller as Tournefort should have visited the ruins of "an ancient city, three miles from Tourbali, at the foot of a mountain, and though he met with nothing whence he might learn its name," should not have conjectured it to be Metropolis; especially as its situation is marked by Strabo, just midway between Ephesus and Smyrna (8). And it is the more extraordinary, as Spon and Wheler had determined its true site as early as the year 1675. Chishull says: "About four hours and a quarter from Ephesus, we descry on our left hand, on the rising of a hill, the deplorable remainder of the castle of Metropolis, and at the foot thereof such apparent traces of foundations, with variety of hewn marble, as permitted us no longer to doubt concerning the place of that waste city." Chandler did not see Metropolis, having missed it by being led "to the left of the direct road from Smyrna to Ephesus." He thereby lost the opportunity of ascertaining the actual existence of the Pegasæan lake. After passing the ruins of Metropolis, we saw very near it, on the mountain slope, the village of Jenikeuy (see inscriptions Nos. 9, 10). Our road soon after following the curvature of the hills, took a direction from south to east, and on the left lay an extensive marsh, having in its centre a sedgy lake, into which the small stream which had some time before

been on our left hand entered, and re-issued from it a river of considerable magnitude. At about ten o'clock we quitted the plain, turning again to the south, and entered a very narrow opening, forming a valley between two lofty mountains; of which that on our right was the Alyman, the ancient Gallesus; the river flowed by the side of our road; and over it were the remains of two bridges near a coffee hut, called the Gelat cafenét. The road continued for half an hour through this narrow but beautiful valley, not exceeding half a mile in width, when it gradually expanded on the left, and we saw on the mountain slope at the right, the ruined village of Cosbanar or Oscbanar. For another half hour, our course was still south, when we came to the base of the lofty and precipitous mountain on which stands the castle called Kezel-hissar, or the castle of the goats, and by Chandler the Dervish Castle. Here the road took a turn to the west, forming round the mountain and castle an obtuse angle; and, at the same spot, what had been hitherto a narrow defile expanded into a plain, and discovered three distinct ranges of mountains on the left, said by Chandler to be Pactyas. Through a narrow valley formed by these is the road to Tyria, and here also runs the river Cayster down from Tyria, and joining that which had been some time parallel with our

road, became a deep, muddy, and almost stagnant water with steep banks, occasionally near the road, but more frequently at a considerable distance on the left. I have been more particular in this description, because there seems every reason for concluding that the smaller stream is the Phyrites of Pliny, and the sedgy lake, the Pegasæan (9). Our road now lay, in the words of Chandler, "at the foot of Gallesus, beneath precipices of a stupendous height, abrupt and inaccessible. In the rock are many holes inhabited by eagles; of which several were soaring high in the air, with crows clamouring about them so far above us, as hardly to be discernible." We were in a magnificent plain, rich in verdure, and, from the peculiar colour of the soil, fertile in the extreme. About half past twelve we crossed the Cayster by a bridge, in which are many marble fragments. Here "mount Pactyas retires with a circular sweep, while Gallesus preserves its direction to the sea, which is the western boundary of the plain of Ephesus, properly so called, on which we now entered, and which is computed to be five miles long. The hill and castle of Aiasaluk were now in view, and we arrived there soon after one o'clock, first passing through rich corn grounds, and afterwards by the rubbish and loose stones round the castle-hill."

EPHESUS.

What would have been the astonishment and grief of the beloved Apostle and Timothy if they could have foreseen that a time would come when there would be in Ephesus neither angel, nor church, nor city! when the great city would become "heaps, a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby!" Once it had an idolatrous temple celebrated for its magnificence as one of the wonders of the world, and the mountains of Corissus and Prion re-echoed the shouts of ten thousand tongues, "Great is Diana of the Ephesians!" Once it had christian temples almost rivalling the pagan in splendour, wherein the image that fell from Jupiter lay prostrate before the cross, and as many tongues moved by the Holy Ghost made public avowal that "Great is the Lord Jesus!" Once it had a bishop, the angel of the church, Timothy, the beloved disciple of St. John; and tradition reports that it was honoured with the last days of both these great

men, and of the mother of our Lord. Some centuries passed on, and the altars of Jesus were again thrown down to make way for the delusions of Mahomet; the cross is removed from the dome of the church, and the crescent glitters in its stead, while within the keblé is substituted for the altar. A few years more, and all may be silence in the mosque and in the church! A few unintelligible heaps of stones, with some mud cottages untenanted, are all the remains of the great city of the Ephesians! The busy hum of a mighty population is silent in death! "Thy riches and thy fairs, thy merchandize, thy mariners, and thy pilots, thy caulkers, and the occupiers of thy merchandize, and all thy men of war, are fallen." Even the sea has retired from the scene of desolation, and a pestilential morass, covered with mud and rushes, has succeeded to the waters which brought up the ships laden with merchandize from every country.

The most detailed account of Ephesus is given by Chandler, which I shall give at full length, accompanied by the observations of more ancient or modern travellers.

"Aiasaluk is a small village, inhabited by a few Turkish families, standing chiefly on the south side of the castle-hill, among bushes and ruins. It was dusk when we arrived, lamenting

the silence and humiliation, as we conceived, of Ephesus. While supper was preparing we sate in the open air; when suddenly, fires began to blaze up among the bushes, and we saw the villagers collected about them in savage groups, or passing to and fro with lighted brands for torches. The flames, with the stars and a pale moon, afforded us a dim prospect of ruin and desolation; a shrill owl, called cucuvaia from its note, with a night hawk, flitted near us; and a jackall cried mournfully, as if forsaken by his companions on the mountain (10). We retired early in the evening to our shed, not without some sensations of melancholy, which were renewed at the dawn of day. We had then a distinct view of a solemn and most forlorn spot: a neglected castle, a grand mosque, and a broken aqueduct, with mean cottages, and ruinous buildings interspersed among wild thickets, and spreading to a considerable extent; many of the scattered structures are square, with domes, and have been baths. Some grave-stones occurred, finely painted and gilded, and fairly embossed, as the Turkish manner is, with characters in relievo. But the castle, the mosque, and the aqueduct, are alone sufficient evidences, as well of the former greatness of the place, as of its importance. The castle is a large and barbarous edifice, the wall built with square

towers. You ascend to it over heaps of stones intermixed with scraps of marble. An outwork, which secured the approach, consisted of two lateral walls from the body of the fortress, with a gateway. This is supported on each side by a huge and awkward buttress, constructed chiefly with the seats of a theatre or stadium, many marked with Greek letters. Several fragments of inscriptions are inserted in it, or lie near. Over the arch are four pieces of ancient sculpture and exquisite workmanship. The gateway faces the sea. Within the castle are a few huts, an old mosque, and a great deal of rubbish. The grand mosque is situated beneath the castle, westward. The side next the foot of the hill is of stone; the remainder, of veined marble polished. The two domes are covered with lead, and each is adorned with the Mahometan crescent. In front is a court, in which was a large fountain to supply the devout mussulman with water, for the purifications required by his law. The broken columns are remains of a portico. The three entrances of a court, the doorways of the mosque, and many of the window-cases, have mouldings in the Saracenic style, with sentences, as we supposed, from the Koran, in Arabic characters handsomely cut. The windows have wooden frames, and are latticed with wire. The inside is mean, except the kiblé or

portion toward Mecca, which is ornamented with carving, painting, and gilding. The minaret is fallen. The large granite columns, which sustain the roof, and the marbles, are spoils from ancient Ephesus. The aqueduct, on the opposite side of the castle-hill, reaches from the foot quite across the plain, eastward to mount Pactyas. The piers are square and tall, and many in number, with arches of brick. They are constructed chiefly with inscribed pedestals. It has been surmised, that the water, which was conveyed in earthen pipes to the aqueduct, came from a famous spring named Halitæa. The whole of Aiasaluk is patchwork, composed of marbles and fragments removed from their original places, and put together without elegance or order. We were convinced that we had not arrived yet at Ephesus, before we discovered the ruins of that city, which are nearer the sea, and visible from the castle-hill. Ephesus was situated by the mountains, which are the southern boundary of the plain, and comprehended within its wall a portion of mount Prion and of Corissus. Mount Prion is a circular hill, resembling that of Aiasaluk, but much larger. Corissus is a single lofty ridge, extending northward from near mount Pactyas and approaching Prion, then making an elbow and running westwardly toward the sea. This city, as well as Smyrna, was built

by Lysimachus, who also enrolled its senate, and provided for its civil government. We entered Ephesus from Aiasaluk, with mount Prion and the exterior lateral wall of a stadium, which fronted the sea, on our left hand. Going on and turning, we passed that wing of the building, and the area opened to us. We measured it with a tape, and found it six hundred and eighty-seven feet long. The side next the plain was raised on vaults, and faced with the strong wall before mentioned. The opposite side, which overlooks it, and the upper end, both rested on the slope of the hill. The seats, which ranged in numerous rows one above another, have all been removed; and of the front only a few marbles remain, with an arch which terminates the left wing, and was one of the avenues provided for the spectators. Upon the keystone of the back front is a small mutilated figure. This part of the fabric was restored or repaired when the city had declined in splendour and was partly ruinous; for it is composed of marbles which have belonged to other buildings. A bas-relief, rudely carved, is inserted in it; with, besides fragments, some inscriptions now effaced, or too high up to be read.

"The preaching of St. Paul produced a tumult at Ephesus, the people rushing into the theatre, and shouting, 'Great is Diana!' The vestiges

of this structure, which was very capacious, are farther on in the side of the same mountain. The seats, and the ruins of the proscenium or front are removed. In both wings are several architectural fragments; and, prying about the side next to the stadium, we discovered an inscription over an arch, once one of the avenues, and closed up perhaps to strengthen the fabric. It bids the reader, if he approached not the festive scene, still to be pleased with the achievements of the architect who had saved the vast circle of the theatre; all-conquering time having yielded to the succour he had contrived. It is of a low age, as may be inferred from the form of the letters. The early advocates for Christianity inveighed against the fashionable diversions, but the public relish for the stage, for the athletic exercises, races, and spectacles, was inveterate; and the theatre, the stadium, and the like places of resort, continued to be frequented long after them, even at Ephesus.

"Going on from the theatre, which had a stoa or portico annexed to it, as may be collected from the pedestals and bases of columns ranging along on this side, concealed partly in the ground, you come to a narrow valley, which divides mount Prion from Corissus. Near the entrance, in a small water-course, was a marble with an inscription, which I copied; and we could discern a few

letters on another stone overwhelmed with rubbish. Close by were ruins of a church, and a stone carved with the Greek cross. Within the valley, you find broken columns and pieces of marble, with vestiges of an odéum or music theatre in the slope of Prion. This, which was not a large structure, is stripped of the seats and naked. Near it are some piers with small arches, each of a single stone, almost buried in soil. It is a precept of Vitruvius that the odéum be on the left hand coming from the theatre.

"Beyond the odéum the valley opens gradually into the plain of Aiasaluk; and, keeping round by Prion, you come to the remains of a large edifice resembling that with an arcade at Troas. The top of one of the niches is painted with waves and fishes, and among the fragments lying in the front are two trunks of statues, of great size, without heads and almost buried; the drapery, which is in both the same, remarkable. This huge building was the gymnasium which is mentioned as behind the city. We pitched our tents among its ruins, and were employed on it three days in taking a plan and view.

"We return now to the entrance of the city from Aiasaluk. That street was nearly of the length of the theaum, which ranged along one side. The opposite side was composed of edifices

equally ample and noble, with a colonnade, as we conjectured from the many pedestals and bases of columns scattered there. These fabrics were all raised high above the level of the plain, and have their vaulted substructions yet entire. This street was crossed by one leading from the plain toward the valley before mentioned, which had on the left the front of the stadium and the theatre with the stoa or portico adjoining. On the right are ample substructions; and, opposite to the stadium, lies a basin of white marble streaked with red, about fifteen feet in diameter, once belonging perhaps to the fountain Calippia, with some shafts of small pillars near it almost buried in earth. The ruins on this side are pieces of massive wall, which have been incrusted, as appears from holes bored for affixing the marble; and ordinary arches, of brick, among which are fragments of columns of red granite. These remains reach as far as the portico, and have behind them a morass, once a city port. By the highest of them is the entrance of a souterrain, which extends underneath; these buildings have been erected on a low and marshy spot. Opposite to the portico is a vacant quadrangular space, with many bases of columns and marble fragments scattered along the edges. Here, it is probable, was the agora or market-place, which in maritime

towns was generally near the port; in inland, near the centre; and commonly built with colonnades. The other remains are perhaps of the arsenals, and of the public treasury, the prison, and the like buildings, which in the Greek cities were usually placed by the agora.

"We are now at the end of the street, and near the entrance of the valley between Prion and Corissus. Here, turning toward the sea, you have the agora on the right hand; on the left, the sloping side of Corissus, and presently the prostrate heap of a temple, which fronted 22 degrees east of north. The length was about one hundred and thirty feet, the breadth eighty. The cell or nave was constructed with large coarse stones. The portico was marble, of the Corinthian order. This was a temple in antis or of the eustyle species, and had four columns between the antee. Their diameter is four feet and about six inches; their length thirty-nine feet two inches, but including the base and capital forty-six feet and more than seven inches. The shafts were fluted, and though their dimensions are so great, each of one stone. The most entire of them is broken into two pieces. On the frieze was carved a bold foliage with boys. The ornaments in general are extremely rich, but much injured. This perhaps was the temple erected at Ephesus by permission

of Augustus Cæsar to the god Julius, or that dedicated to Claudius Cæsar on his apotheosis. About a mile farther on is a root of Corissus running out toward the plain, and ending in an abrupt precipice, which has a square tower, one of many belonging to the city wall, standing on it. We rode to it along the mountain side, but that way is steep and slippery. Near it are remnants of a sumptuous edifice, and among the bushes beneath we found an altar of white marble. This eminence commands a lovely prospect of the river Cayster, which there crosses the plain from near Gallisus, with a small but full stream, and with many luxuriant meanders. The extent of the city toward the plain, on which side it was washed by the Cayster, cannot now be ascertained; but the mountainous region has preserved its boundary, the wall erected by Lysimachus, which is of the masonry termed Isodomum, and may be traced from behind the stadium over mount Prion, standing often above twenty feet high. It crossed the valley, in which is a piece, with ruined piers of a gateway, the stones regularly placed, large, rough, and hard. From thence it ascended mount Corissus, and is seen ranging along the lofty brow, almost entire, except near the precipice, where it ceases. On mount Prion, which I rambled quite over, are likewise remnants of an exterior wall.

This, from its direction, seems to have descended and inclosed the gymnasium, which was without the city; forming a pomærium by uniting with the wall on Corissus, which begins from a precipice beyond the valley.

"The avenues of the ancient cities were commonly beset with sepulchres. The vaults of these edifices, stripped of their marble, occur near the entrance of Ephesus from Aiasaluk, where was once a gate; and again by the gymnasium both on mount Prion and Corissus; on each side of the approach to the gate in the valley; and also about the abrupt precipice, without the city wall. The vaults along the slope of Corissus, in the way thither, show that the Ephesians buried likewise within the city; and it is recorded, that a Sophist, a Milesian, was interred in the agora, in the principal part of Ephesus, where he had lived. The gate next the sea was that by the precipice, from which, going on at the bottom, you come to a gap in mount Corissus, cut, it is likely, to open a commodious way to Neopolis, now Scala Nova, and to the places on the coast. The gate toward Smyrna was probably in the plain; for the ancient road was over Gallesus.

"Mount Prion is among the curiosities of Ionia enumerated by Pausanias. It has served as an inexhaustible magazine of marble, and contributed

largely to the magnificence of the city. The Ephesians, it is related, when they first resolved to provide an edifice worthy of their Diana, were met to agree on importing materials. The quarries then in use were remote, and the expense, it was foreseen, would be prodigious. At this time a shepherd happened to be feeding his flock on Mount Prion, and two rams fighting, one of them missed his antagonist, and striking the rock with his horn, broke off a crust of very white marble. He ran into the city with this specimen, which was received with excess of joy. He was highly honoured for his accidental discovery, and finally canonized; the Ephesians changing his name from Pixodorus to Evangelus, the good messenger, and enjoining their chief magistrate under a penalty to visit the spot, and to sacrifice to him monthly, which custom continued to the age of Augustus Cæsar. The author above cited mentions Prion as a mountain of a remarkable nature. He meant perhaps some property of preserving the dead, of which it has been a principal repository. In the records of our religion it is ennobled as the burying-place of Saint Timothy, the companion of Saint Paul, and the first bishop of Ephesus, whose body was afterwards translated to Constantinople by the founder of that city, or his son Constantius, and placed with Saint Luke and

Saint Andrew in the church of the Apostles. The story of Saint John the Evangelist was deformed in an early age with gross fiction; but he also was interred at Ephesus, and, as appears from one narration, in this mountain. In the side of Prion, not far from the gymnasium, are cavities with mouths, like ovens, made to admit the bodies, which were thrust in, head or feet foremost. One has an inscription on the plane of the rock, beginning as usual, 'This is the monument,' &c. Then follows, farther on, a wide aperture or two, which are avenues to the quarries, of a romantic appearance, with hanging precipices; and in one is the ruin of a church, of brick, the roof arched, the ceiling plaster or stucco painted in streaks corresponding with the mouldings. Many names of persons and sentences are written on the wall in Greek and oriental characters. This perhaps was the oratory or church of Saint John, rebuilt by the emperor Justinian. It is still frequented, and had a path leading to it through tall strong thistles (the carduus benedictus). Near it are remnants of brick buildings and of sepulchres, with niches cut, some horizontally, in the rock. Going on, you come to the entrance into Ephesus from Aiasaluk. The quarries are in the bowels of the mountain, with numberless mazes, and vast silent dripping caverns.

In many parts are chippings of marble and marks of the tools. I found chippings also above by the mouths, which supplied marble for the city wall, and saw huge pieces lying among the bushes at the bottom. The looking down the steep and solemn precipice was formidable. A flock of crows disturbed at my approach flew out with no small clamour.

"But what, it will be asked, is become of the renowned temple of Diana? Can a wonder of the world be vanished like a phantom, without leaving a trace behind? We would gladly give," says Chandler, "a satisfactory answer to such queries; but to our great regret, we searched for the site of this fabric to as little purpose as the travellers who have preceded us. The worship of the great goddess Diana had been established at Ephesus in a remote age. The Amazons, it is related, sacrificed to her there, on their way to Attica, in the time of Theseus; and some writers affirmed the image was first set up by them under a tree. The vulgar afterwards believed it fell down from Jupiter. It was never changed, though the temple had been restored seven times. This rude object of primeval worship was a block of wood, said by some to be of beech or elm, by others cedar, ebony or vine, and witnessing its very great antiquity by the fashion in which it had been formed. It was carved into the similitude of Diana, not as

the elegant huntress, but an Egyptian hieroglyphic, which we call the goddess of Nature, with many breasts, and the lower parts formed into an Hermæan statue, grotesquely ornamented, and discovering the feet beneath it. It was gorgeously apparelled; the vest embroidered with emblems and symbolical devices; and to prevent its tottering, a bar of metal, it is likely of gold, was placed under each hand. A veil or curtain, which was drawn up from the floor to the ceiling, hid it from view, except while service was performing in the temple. This image was preserved till the later ages in a shrine, on the embellishment of which mines of wealth were consumed, and the genius of Praxiteles exhausted. The priests of Diana suffered emasculation, and virgins were devoted to inviolable chastity. They were eligible only from the superior ranks, and enjoyed a great revenue, with privileges, the eventual abuse of which induced Augustus to restrain them. It may be imagined, that many stories of the power and interposition of the goddess were current and believed at Ephesus. The most striking evidence of the reality of her existence, and of her regard for her suppliants, was probably furnished by her supposed manifestation of herself in visions. Aristarche, a lady of high rank, is commanded by the goddess, whilst sleeping, to accompany the

Greek adventurers who founded the city of Marseilles; and Metaganes, one of the architects of her temple, is kindly assisted by her in placing a marble of prodigious size over the doorway. A people convinced that the self-manifestations of the Deity before mentioned were real, could not easily be turned to a religion, which did not pretend to a similar or equal intercourse with its divinity. And this is perhaps the true reason, why, in the early ages of Christianity, a belief of supernatural interposition by the Panagia, or Virgin Mary, and by saints appearing in daily or nightly visions, was encouraged and inculcated. It helped by its currency to procure and confirm the credulous votary to prevent or refute the cavil of the heathen, to exalt the new religion, and to deprive the established of its ideal superiority. The superstitions derived on the Greek church from this source in a remote period, and still continuing to flourish in it, would principally impede the progress of any, who should endeavour to convert its members to the nakedness of reformed Christianity. 'Great is the Panagia!' would be the general cry; and her self-manifestations, like those of Diana anciently, would even now be attested by many a reputable witness."

The address of the town clerk to the Ephesians, "Ye men of Ephesus, what man is there that

knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image that fell down from Jupiter?" is curiously illustrated by an inscription found by Chandler near the aqueduct, commencing as follows:—"Inasmuch as it is notorious, that not only among the Ephesians, but also every where among the Greek nations, temples are consecrated to her, and sacred portions, &c."

The reputation and the riches of their Diana had made the Ephesians desirous to provide for her a magnificent temple. The fortunate discovery of marble in mount Prion gave them new vigour. The cities of Asia, so general was the esteem for the goddess, contributed largely; and Crœsus was at the expense of many of the columns. The spot chosen for it was a marsh, as most likely to preserve the structure free from gaps, and uninjured by earthquakes. The foundation was made with charcoal rammed, and with fleeces. The souterrain consumed immense quantities of marble. The edifice was exalted on a basement, with ten steps. The architects were Ctesiphon of Crete and his son Metagenes, 541 years before the Christian æra; and their plan was continued by Demetrius, a priest of Diana; but the whole was completed by Daphnis of Miletus, and a citizen of Ephesus, the building having occupied two hundred and twenty years. It was the first specimen of the

Ionic style, and in which the fluted column and capital with volutes were originally introduced. The whole length of the temple was 425 feet, and the breadth 220; with 127* columns of the Ionic order and Parian marble, each of a single shaft, and sixty feet high. These were donations from kings—thirty-six were carved; and one of them, perhaps as a model, by Scopas. It had a double row of columns, fifteen on either side; and Vitruvius has not determined if it had a roof; probably over the cell only. The folding doors or gates had been continued four years in glue, and were made of cypress wood which had been treasured up for four generations, highly polished. These were found by Mutianus as fresh and as beautiful 400 years after as when new. The ceiling was of cedar; and the steps for ascending the roof (of the cell?) of a single stem of a vine, which witnessed the durable nature of that wood. The dimensions of this great temple excite ideas of uncommon grandeur from mere massiveness; but the notices we collect of its internal ornament will increase our admiration. It was the repository in which the great artists of antiquity dedicated their most perfect works to posterity. Praxiteles, and his son Cephisodorus, adorned the

* Colonel Leake gives some reasons for thinking that this was an error of the transcriber of CXXVII for CXXVIII.

shrine; Scopas contributed a statue of Hecate; Timarete the daughter of Mycon, the first female artist upon record, finished a picture of the goddess, the most ancient in Ephesus; and Parrhasius and Apelles, both Ephesians, employed their skill to embellish the pannels of the walls. The excellence of these performances may be supposed to have been proportioned to their price; and a picture of Alexander grasping a thunderbolt by the latter was added to the superb collection, at the expense of twenty talents of gold; a sum, according to certain commentators on Pliny, so exorbitant as scarcely to be reconciled to an equivalent value in our money.

This description applies chiefly to the temple as it was rebuilt after the earliest temple had been partially burnt, perhaps the roof of timber only, by Herostratus, a philosopher who chose that method to insure to himself an immortal name on the very night on which Alexander was born. Twenty years after, that magnificent prince, during his grand expedition for the conquest of Persia, offered to appropriate his spoils to the restoration of it, if the Ephesians would consent to allow him the sole honour; but they rejected the proposal as disgraceful for them to accept; and so general was the devotion, that the women worked at its materials, and 220 years were spent in its completion.

The extreme sanctity of the temple inspired universal awe and reverence. It was for many ages a repository of foreign and domestic treasure. There property, whether public or private, was secure amid all revolutions. The civility of Xerxes was an example to subsequent conquerors, and the impiety of sacrilege was not extended to the Ephesian goddess. But Nero was less polite. He removed many costly offerings and images, and an immense quantity of silver and gold. It was again plundered by the Goths from beyond the Danube in the time of Gallienus; a party under Raspa crossing the Hellespont and ravaging the country until compelled to retreat, when they carried off a prodigious booty. The destruction of so illustrious an edifice deserved to have been carefully recorded by contemporary historians. We may conjecture it followed the triumph of Christianity. The Ephesian reformers, when authorised by the imperial edicts, rejoiced in the opportunity of insulting Diana; and deemed it piety to demolish the very ruin of her habitation. When under the auspices of Constantine and Theodosius, churches were erected, the pagan temples were despoiled of their ornaments, or accommodated to other worship. The immense dome of Santa Sophia now rises from the columns of green jasper which were originally placed in the temple of Diana, and were

taken down and brought to Constantinople by order of Justinian. Two pillars in the great church at Pisa were likewise transported from thence.

The very site of this stupendous and celebrated edifice is even yet undetermined. The following are the principal data which may assist in fixing it. The distance between the site of the temple and the quarries (on Mount Prion) did not exceed eight thousand feet, and no rising intervened, but the whole space was level plain. It was distinct from the city, at the distance of nearly a stadium; for Mark Antony allowing the sanctuary to reach somewhat more than a stadium from it, a part of the city was comprised within those limits. It was without the Magnesian gate, which Chandler supposes to be that next to Aiasaluk; and in the second century was joined to the city by Damianus, a sophist, who continued the way to it down through the Magnesian gate, by erecting a stoa or portico of marble, a stadium in length, inscribed with the name of his wife, and intended to prevent the absence of ministers when it rained. It was near the agora or market-place of the first city, besieged by Crœsus, though distant seven stadia, or a mile, wanting half a quarter, from it. The monument of Androclus was shown in the second century near the road going from the temple of Diana by the Olympian towards the Magnesian gate. The an-

cient city was built on Tracheia (the mountain side above Corissus), and by the Athenæum and Hypelæus. The Athenæum was without the new city of Lysimachus, and the fountain Hypelæus was near the sacred port. In the plain of Ephesus were anciently two lakes, formed partly by stagnant water from the river Selinus, which ran opposite the Artemisium or temple of Diana, probably from mount Gallesus. Pliny says, Templum Dianæ complexi e diversis regionibus duo Selinuntes. An ancient author has described it as standing at the head of the port, and shining as a meteor.

It has been supposed, adds Chandler, that the souterrain by the morass or city port, with two pieces of ancient wall, of square stone, by one of which is the entrance to it, are relics of the temple; but this was nearly in the centre of the city of Lysimachus; and Dallaway says, "Close upon the brink of the present morass, once covered by the sea, upon a rising ground, are accumulated walls of brick faced with large slabs of marble, and of sufficient extent to encourage Tournefort and the English travellers in a conjecture that this structure was the far-famed temple of Diana." Every circumstance of description which we know accords with this spot, except the distance from the city wall; and amongst the fallen masonry are

broken shafts of porphyry twelve feet long, and four in diameter, more complete and polished than others which surround them. Might not this have been the church dedicated by Justinian to St. John? The souterrain under the supposed site is said by Rycaut to have a descent of about thirty stairs, and by Van Egmont to be a very narrow and difficult passage, having spacious caverns composed of amazingly large black stones. But these may as well have been the foundations of other ancient buildings as of the temple; and evidently Chandler does not agree in the opinion that this was the site; for he says, "the vaulted substructions by the stadium might, it is believed, furnish an area corresponding better, and more suited to receive the mighty fabric; which, however, it has been shown above, was in the plain, and distinct, though not remote, from the present city. Count Caylus, in the Memoires de Litterature, vol. 53, says, "Les fondations qui subsistent encore aujourd'hui, ne ressemblent point à la description de Pline," &c.; and the count has no other mode of accounting for this difference than by supposing it might have been rebuilt after the time of Pliny, perhaps in the reign of Gallienus, after it had been pillaged and burnt by the Goths. Dallaway suggests, that the massive walls of and adjoining to the gymnasium may be those of the temple.

The grandeur of its plan and dimensions, which are still marked by a long nave, finished by an arch of great expanse at either termination, seems to favour the pretensions of this edifice above those of the other. In various points of description they correspond, excepting that this was beyond the limits of the city walls; for the circumstance of having been washed by the sea applies equally to both ruins. But the Turks, from whose barbarous corruptions or analogous terms the real and more ancient name is in some instances to be collected, call this particular ruin "Kislar Serai," or the palace of virgins. The same name induced Dr. Pococke, when investigating Alexandria Troas, to decide on a building as another temple of Diana.

Perhaps the most probable solution of the difficulty will be, that the entire remains of the temple are buried under the soil. In the valley above Notium is a fine Ionic column, evidently in its original situation, but of which not more than three or four feet visible; the remainder is buried by the rapid accumulation of soil: and Mr. Cockerell calculates, that of the temple at Sardis twenty-five feet remain still covered with earth: the accumulation from the Cayster must be vastly greater and more rapid (11). The relative position of the temple with the Selinusian lakes would be in

favour of a conjecture that it stood considerably lower down, and more towards the north-east than the spot usually assigned to it. This would agree better with the distance from the city, and its situation without the Magnesian gate, which can never be imagined to be that, as Chandler supposes, next to Aiasaluk.

To complete the history of Ephesus, we must deduce it from a period of remote antiquity. It is recorded that Prion had in former times been called Lepre Acte; and a part behind Prion was still called the Back of Lepre, when Strabo wrote. The district named Smyrna was situated by the gymnasium, behind the city of Lysimachus, between Lepre or Prion and Tracheia, on the mountain side above Corissus. When the Ionians arrived, Androclus, their leader, protected the natives, who had settled from devotion about the temple of Diana, and incorporated them with his followers; but expelled those who inhabited the town above. Androclus and the Ephesians had invaded and got possession of the island of Samos. They were then, it is related, debating where to fix their abode. An oracle was consulted, and gave for answer, "a fish should show them, and a wild hog conduct them." It happened some fishermen were breakfasting here on the spot where afterwards was the fountain called Hypelæus,

or that under the olive tree, near the sacred port. One of the fish leaping from the fire with a coal, fell on some chaff, which lighting, communicated to a thicket, and the flames disturbed a wild hog lying in it. The animal ran over great part of the Tracheia, and was killed with a javelin where afterwards was the Athenæum or temple of Minerva, without the city of Lysimachus. The Ionians, leaving Samos, erected their city on Trachèia, and by the Athenæum and Hypelæus. They also founded a temple of Diana by their agora, or market-place, and of Apollo Pythius by the port. This was the city which Crœsus besieged, and the Ephesians presented for an offering to their goddess, annexing it by a rope to her temple, which was seven stadia, or a mile wanting half a quarter from it. The temple of Diana, which rose on the contributions of all Asia, produced a desertion of the city of Androclus. The Ephesians came down from the mountains, and settled in the plain by it, where they continued to the time of Alexander. They were then unwilling to remove into the present city, but a heavy rain falling, and Lysimachus stopping the drains, and flooding their houses, they were glad to exchange.

The port of Ephesus had originally a wide mouth, but foul with mud, lodged in it from the Cayster. Attalus Philadelphus and his archi-

tects were of opinion, that, if the entrance were contracted, it would become deeper, and in time be capable of receiving ships of burthen. But the slime, which had before been moved by the flux and reflux of the sea, and carried off, being stopped, the whole basin quite to the mouth was rendered shallow. This port is a morass which communicates with the Cayster, as might be expected, by a narrow mouth; and at the water edge, by the ferry, as well as in other places, may be seen the wall intended to embank the stream, and give it force by confinement. The masonry is of that kind termed incertum, in which the stones are of various shapes, but nicely joined. The situation was so advantageous as to overbalance the inconveniences attending the port. The town increased daily, and under the Romans was accounted the most considerable emporium of Asia within Taurus.

Toward the end of the eleventh century, Ephesus experienced the same fortune as Smyrna. A Turkish pirate, named Tangripanes, settled there. But the Greek admiral, John Ducas, defeated him in a bloody battle, and pursued the flying Turks up the Meander, to Polybotum. In 1306, it was among the places which suffered from the exactions of the grand duke Roger; and two years after, it surrendered to sultan Saysan, who, to prevent

future insurrections, removed most of the inhabitants to Tyriæum, where they were massacred. The transactions in which mention is made of Ephesus after this period belong to its neighbour and successor Aiasaluk.

A change which occurred in the names of places which followed the new settlements which had been established under the Turks, renders it difficult to follow Tamerlane in his marches through Asia Minor; but from Guzel-hissar, or Magnesia by the Meander, he came to Aiazlik or Aiasaluk. There also he encamped, after subduing Smyrna, in 1402. Two years after the invasion by Tamerlane, Cineis, it is related, took Ephesus from Amir, sultan of Smyrna, who retired to Mantakhia, his uncle, prince of Caria. Amir, returning with six thousand men, besieged and set fire to the town. The father of Cineis, who commanded there with three thousand men, maintained the citadel while he had hopes of succour. Cineis again attacked Ephesus, and drove Amir in his turn into the citadel. These chieftains were reconciled, and Cineis, by the death of Amir, became a sovereign. Sultan Soliman advanced against him, with a large army from Prusa, and came by Menimen and Smyrna to Mesaulion, where he entrenched. Cineis had prevailed on the princes of Cotieum and Iconium to join him at Ephesus; and

the two armies were only six leagues asunder, when, apprehending treachery in his allies, he galloped to the citadel, exhorted his brother not to give it up before the following day, and at night repaired to the camp of Soliman. The two princes, finding him gone, retreated with their forces at sunrise, fording the river on one side, while Soliman crossed it over a bridge by mount Gallesus, and entered Ephesus, near which he lay encamped for four months. Cineis afterwards recovered Ephesus. The citadel is here distinguished so plainly, that a person who has seen the places will scarcely hesitate to pronounce that the Ephesus of Cineis was the Aiasaluk of Tamerlane.

"The Ephesians are now a few Greek peasants," says Chandler, "living in extreme wretchedness, dependence, and insensibility; the representatives of an illustrious people, and inhabiting the wreck of their greatness: some, the substructions of the glorious edifices which they raised; some beneath the vaults of the stadium, once the crowded scene of their diversions; and some by the abrupt precipice, in the sepulchres which received their ashes."

When Smith wrote in 1677, Ephesus was already "reduced to an inconsiderable number of cottages, wholly inhabited by Turks."—Rycaut confirms this observation. "This place, where once Christianity so flourished as to be a mother church, and

the see of a metropolitan bishop, cannot now show one family of Christians : so hath the secret providence of God disposed affairs, too deep and mysterious for us to search into." From Chishull we learn that, in 1699, "the miserable remains of the church of Ephesus resided not on the spot, but at a village called Kirkingecui." Tournefort, however, says there were thirty or forty Greek families ; but as he wrote about the same time as Chishull, this is probably a mistake : the peasants he saw must have been from the village of Kirkingecui, called by Van Egmont Kirtsingcui, who confirms Chishull's statement. Pococke, who visited Ephesus about 1740, says that there was not at that time a single Christian within two leagues round Ephesus. Chandler was, therefore, in all probability deceived, as well as Tournefort ; the peasants he saw only coming down from the village to cultivate the fields, and retiring at night.

I was at Ephesus in January, 1824 ; the desolation was then complete : a Turk, whose shed we occupied, his Arab servant, and a single Greek, composed the entire population ; some Turcomans excepted, whose black tents were pitched among the ruins. The Greek revolution, and the predatory excursions of the Samiotes, in great measure accounted for this total desertion. There is still, however, a village near, probably the same which

Chishull and Van Egmont mention, having four hundred Greek houses.

We crossed the plain in front of the gymnasium at half past ten o'clock, our course nearly south-east, for Inekbazar, and found our baggage-horses waiting for us at a coffee-hut, at the head of the plain, by eleven o'clock. Shortly after entering a most beautifully wooded glen by a paved road, we passed under an aqueduct, having three large arches below, and six smaller ones above—a beautiful ruin in high preservation. On the left hand, within the arch through which we passed, is a Roman inscription*. Shortly after having ascended the hill, vineyards in a high state of cultivation lay on our right, belonging to the village of Akchóva, which we saw in the valley at some little distance below us. At one o'clock arrived at a coffee-hut called Debrent, by the side of which flowed a river. The whole of our road from Ephesus to another coffee-hut, called Bali-chek café, which we reached at half past two, was of the most picturesque description: gentle ascents and descents through the most beautifully wooded glens, with high mountains, especially on the right; and on the right also occasionally ran a river, probably the Lethæus, rushing downwards over a rocky bed, and forming a thousand small cascades,

* This, probably, is connected with the aqueduct at Aiasaluk.

above which we were elevated perpendicularly a considerable height. Near the café Bali-chek is a Turkish burial-ground, with some fragments of pillars, &c.

On leaving the coffee-hut, we turned down on our right at nearly right angles with the road we had passed, by a small pathway through several fields, which after a short time brought us into a marshy plain; having passed over which to the opposite side we came to the ruins of Inekbazar. the ancient city of Magnesia ad Meandrum (12). Mr. Hamilton, the late ambassador at the court of Naples, was the first who determined the site and explored the ruins of Magnesia at Inekbazar. I have never had the good fortune to read Mr. Hamilton's journal, and can therefore only state very briefly what we saw. Under a spreading tree was a heap of large stones, forming an oblong square, in the centre of which was an arched vault. Beyond this, having crossed the Lethæus, we came to a very long wall, within which, having dismounted, we saw a large space inclosed by a similar wall; towards the southern side of which was an immense heap of Ionic pillars, capitals, &c. the magnificent ruins of the temple of Diana Leucophryne. Not far from this was a mosque, in which I found an inscription on a pillar. Having sent Nicoli with our baggage to a mill about half

an hour distant to secure lodgings, we walked to a large building lying some way off towards the east—the walls were excessively massy, perhaps those of a gymnasium. A small animal, resembling a tiger cat, was disturbed by our approach, and sought shelter in a vault under these ruins. Between this and the temple of Diana Leucophryne, we saw on the side of the hill the site of a theatre. We left much unexplored (particularly some walls on the summit of the hill), in the expectation of being able to revisit them easily in the morning, as the mill was so near; at every step we felt less disposed to commiserate the fate of Themistocles, so great is the beauty and fertility of the country. On arriving at the mill, (13) we found that the miller was not disposed to receive us; we were therefore obliged to go on to a village called Uzun-koom, about half or three-quarters of an hour farther off. On our way to this we again crossed the Lethæus. The village of Uzun-koom is prettily situated on the plain, and has about fifty houses, Turks and Greeks, the latter principally from Crete. Memet rode to the aga's house, who sent his servant to conduct us to the Greek quarter, where we were soon comfortably accommodated. The Greeks were speedily assembled about Mr. Hartley, who addressed them at considerable length: they listened at-

tentively. Nicoli also was as zealous as his master; and having read several chapters in St. Matthew, made his own commentary, and some very sensible remarks. We gave them some books for the papas of the nearest village.

Saturday, April 1.—We left the village of Uzun-koom about a quarter past eight on the following morning, amidst the regrets of our Greek friends, who, alarmed for their safety, fancied they saw in us at least temporary protectors. At ten minutes before nine, our road lying by compass nearly south-east (as indeed it continued with little variation all the way to Guzel-hissar), we came to an extensive burial-ground with numerous fragments of pillars, &c.; adjoining it was a road running at right angles with our own, that on the right leading to Mousadeuy. At half past nine we crossed the river Alymas, flowing from the east. The number of females whom we overtook in various parts of the road surprised us, till we came at ten o'clock to the village of Ukclough, and saw near it a large Turcoman encampment. Besides the usual black tents, there were many others of a circular form; some of these the Turcomans were just then constructing, very ingenious and commodious,—a framework of ribs was joined firmly together, and covered all over with canvas, tightly stretched. At a quarter past

ten came to another village called Bocklee, having about three hundred houses, Turks and Greeks. At five minutes after eleven crossed a road at right angles with our own, of which that on the left led to Tyria, distant about seven hours (14). Near this road was another village called Karaborna. At half past eleven crossed a river called Coom Chay. At twelve o'clock crossed another road at right angles, that on the left leading to Baindir; and at half past twelve came to another stream. Hitherto the whole of our road, from its commencement, had been on a flat; now we began to descend; the descent at first very gradual, and continued afterwards almost imperceptible all the way to Guzel-hissar. The remainder of our journey was over a road equal in width and goodness to any in England; the hedges high and well made, abounding with trees; the water-courses well kept; and on both sides vineyards, oliveyards, &c. in the highest cultivation; while on the left, the mountains of Messogis, rising one above another, were wooded and picturesque in the highest degree. This ridge of Messogis had lain very near our road on the left all the way from Uzun-koom; at first almost close to the road, then receding at a small distance, and latterly again closely approaching it. On our right, all the way, lay an extensive plain. We

arrived at Guzel-hissar at one o'clock; having seen elevated on a hill in front of us, a short time before we entered the town, three arches, apparently of an aqueduct.

Though we had letters of introduction to a respectable Frank merchant—and though an English vice-consul, Signior Pascal Barbon, lived in the town—we preferred to lodge at a khan, where we found good accommodations. In walking towards the lower part of the town, we crossed by a bridge a mountain torrent, probably the Eudon; and a little below saw another bridge over the same. We were kindly received by the vice-consul in the afternoon: he had been attached to the medical staff of General——— in Egypt; he now united the practice of medicine with his official duties, and to his medical character he is no doubt indebted for the consideration in which he is held by the Musselim. If Tournefort could exclaim, "It would be mighty pleasant to rake among the ruins of Vourla," what would he have said on hearing that the Musselim of Guzel-hissar permitted Signior Pascal to rake as he pleased among the ruins of Tralles, and appropriate whatever he found to his own use, for the annual payment of twenty piastres! Returning to the khan, we had much interesting conversation with a Greek, to whom we gave a Testament; and Mr. Hartley having prayed in

Greek, we prepared for repose, to which mattresses and cushions given us by the owner of the khan promised to contribute.

Sunday, April 2.—I was, however, disappointed, not closing my eyes all night; and had it been in the autumn instead of the spring, I should have thrown the blame on the malaria, which at that season especially occasions a very general sickness in the town. Having read the morning service, we called by appointment on Mr. Pascal, who accompanied us at nine o'clock to the castle and site of the ancient city, elevated at a considerable height above the present town. As the magnificent view of the plain of the Meander burst upon me from this hill, I was strongly reminded of the Tempter's exhibition of "all the kingdoms of the world, and the glory of them." At the south, forming the boundary of the plain on that side, was a long ridge of lofty mountains parallel with the course of the Meander, which flowed at no great distance from it; on the west lay another range of mountains, while on the north the ridge of Messogis approached almost close to the spot on which we stood, separated only by a narrow but deep ravine. The whole plain was in the highest state of cultivation, abounding with rich pasturage, corn fields, vineyards, olive and fig trees; its extent may be judged of by Strabo's

account, that the river Meander lay ten miles from the town, and it is considerably longer than wide. The town lay at the base of the hill, principally in the plain, though partly on its slope, and from its numerous minarets made an imposing appearance. The three arches which we had seen yesterday were on this hill, lofty and massy, and determined by our cicerone to be a triumphal arch; though supposed by Chandler to have been part of a gymnasium, and resembling the arcade at Troas. Behind the arcade were numerous fragments of a wall inclosing a considerable space, which Mr. Pascal as confidently affirmed to have been a palace of the Cæsars. Our stay was short, and we neither saw the theatre nor stadium. Returning, we saw numerous excavations made by the Turks, and in one spot such a quantity of rich mouldings, capitals, shafts of pillars, and architraves of the purest Ionic, that I could almost decide it to have been the site of the temple of Æsculapius: but the work of destruction had already commenced; stones of the finest sculpture were chisseled and split into small pieces for building-stones and Turkish turbans, and, in a very few weeks, not a vestige will perhaps remain! Had it been any other day than the Sabbath, I should have employed considerable time in a fuller examination of these interesting remains (15); but we were

engaged to visit the bishop of Heliopolis, who resides in Guzel-hissar, and we hastened our return in consequence. We found him surrounded by his clergy, who paid him the most servile respect. Neither his appearance nor his conversation prepossessed us much in his favour. He threw down before us a large bag full of worthless copper coins of the lower empire, unsolicited, and, though the Sabbath day, would readily have entered into treaty for their purchase. We were told by him that there were three hundred Greek houses in Guzel-hissar; and that, as two or three families inhabit the same house, the total number of Greeks might be estimated at four thousand. He was perfectly surprised to be told that Guzel-hissar was Tralles, and not Magnesia. We gave him and his clergy a Testament or two, and some Greek tracts, as the first homily, &c.

Mr. Pascal informed us that Guzel-hissar contains twelve thousand houses, three thousand Jews, ten synagogues, one Greek, and one Armenian church, and sixteen or eighteen mosques. He said that the daily consumption of grain was calculated at one hundred camel loads. There are numerous public baths, one of which is very handsome.

The calculation of twelve thousand houses, I am persuaded, is much beyond the truth; and, in

every other place, as well as Guzel-hissar, I have uniformly observed the same exaggeration.

The town is at present under the government of a Musselim. The Pasha of Guzel-hissar is the celebrated Yusuf Pasha, now with the army at Patras.

After an early dinner with Mr. Dandoria, who gave us some sad accounts of the extortion and oppressive conduct of the Musselim, and from which no one had suffered more severely than himself, we quitted Guzel-hissar at a quarter before three o'clock for Sultan-hissar, the ancient Nysa. At half past three we crossed a rivulet flowing from the left; and immediately after a large road. At five minutes before four came to a large burial-ground, having many fragments, on the left; and at a quarter after four, crossed another water-course, flowing also from the left. At five o'clock crossed another and much wider one, with many streams flowing from the same direction. At twenty minutes before six crossed another water-course at a village called Cushak; and here the mountain, Messogis, which had been all the way from Guzel-hissar parallel to our road, and at a short distance from it to the left, began to recede, falling off to a considerable distance. The road from Guzel-hissar had been nearly east, and level, resembling in goodness and in the beauty of scenery on both sides the finest parts of England. We spread our

mattresses in a coffee-hut at Cushak; but the smoke of charcoal fires and a host of pipes, and the interminable concert of dogs, cats (crawling also over our faces), horses, asses, cocks, and snoring Turks, gave us another sleepless night.

Monday, April 3.—We rose early, and left our lodging at twenty minutes after seven. At eight o'clock we had the first view of the Meander, at a short distance on our right. On the left was Messogis again, very near the road. About this time we came to a fountain, near which a burial-ground, with fragments. At half past eight crossed a road with another fountain. Orchards of figs and other fruit trees, with corn sown under them, lay on all sides of us; the hedges and water-courses in excellent order: in fact, in no part of England could be seen better cultivation or greater beauty.

At a quarter before nine, we turned into a road on the left, at right angles with that which we had quitted, and which had hitherto been in a perfectly straight line, and nearly east. We ascended a hill (part of the ridge of Messogis) through a narrow and stony road, previously passing by the side of a deep-worn torrent, over which was a bridge with two arches, which I took to be Roman. On the side of this hill, when near the summit, we saw many masses of walls, vaults, and arches; but being constructed with small stones,

they did not appear of very remote antiquity, unless they had been stript of their facing stones. We were about to have gone to some high fragments of what our guide called the Castle, and which lay at some distance on the other side of the torrent; but discovering that our cicerone Milchon had taken us to Eski-hissar instead of Sultan-hissar, we did not think it worth the trouble. Descending the hill again, we came to Sultan-hissar, lying indeed at the bottom of it, though rather more to the east than the spot at which we ascended. I could find nothing remarkable, nor had we seen a single fragment of hewn or sculptured stone all the way in our ascent and descent. After we had quitted Sultan-hissar and were too far advanced on our journey to allow of a return, we were mortified to find, by referring to Chandler, that there were sepulchral vaults, a fine theatre in high preservation, an amphitheatre, the ruins of a gymnasium, &c. at this very Eski-hissar (16). At half past ten, being again in the road from Guzel-hissar, and our course east, we crossed a river * flowing from the left, and here for a short space the mountain again fell back from the road. At eleven o'clock passed through the village of Akchay, or Ak-keuy (17), and at a quarter before twelve crossed a burial-ground,

* Perhaps the Thebaites.

which had numerous fragments of pillars, &c. At twelve o'clock crossed a river which flowed from the left through an opening in the ridge of Messogis (18); and at a quarter past twelve came to an extensive burial-ground, in which were many remains, and where I found two inscriptions (No. 11). We arrived at Nosli at a quarter past one; and leaving Mr. Hartley in conversation with some Greeks, I walked about in pursuit of medals, and found a few at an Armenian shop, among which was one of Nysa of the emperor Nero.

Nosli is a large village, or rather small town, having some Greeks and Armenians, who have each a church; a little below in the plain is another town, apparently from the number of mosques much larger, called Lower Nosli, and by Chandler Nosli-Boiuc, or Great Nosli. We quitted Nosli at twenty minutes before three, and in a quarter of an hour crossed a very wide water-course, flowing from the left through another opening between the mountains. At four o'clock we crossed another stream, flowing as the former from the left, and arrived at Cushak at twenty minutes before five, taking up our quarters again at a cafenét. Our road all this day had been nearly in an easterly direction, and level, though with an occasional descent so gradual as to be almost imperceptible. Cushak lies a little out of the road,

on the side of Messogis, and we were told it contained two or three thousand houses; a number, as usual, evidently exaggerated. We saw two or three Greeks only, the population being Turkish. While dinner was preparing, I walked out to see the town, and soon attracted the attention of a host of Turks, who, though curious even to puerility, examining every part of my dress even to the buttons, were extremely civil, and testified their high respect for the English; and I uniformly found the same in every other place, by the frequent repetition of eyi, kalo, or bono Ingliz. The owner of the cafenét had promised us the exclusive possession of it after eight o'clock; but we were such objects of curiosity, that it was filled with Turks and tobacco smoke till nearly ten o'clock, when we got rid of our visitors, and as we imagined secured the door.

Tuesday, April 4.—At 4 o'clock we were disturbed by the opening of the door; and happy for us that we were so disturbed, as the lighting of three or four immense mongals of charcoal, which speedily began to blaze, in a place about fifteen feet by twelve, would inevitably have lengthened our nap *sine die*. The hut was soon crowded with smoking Turks, full of curiosity to witness our operations in dressing and shaving. We quitted Cushak at a quarter before seven, and de-

scending the slope of the hill, again regained our yesterday's road, and at half past seven crossed a water-course flowing from the left. At a quarter before eight o'clock we were on an extensive and open plain, and now we remarked on the left, near the village of Gheranis, a narrow defile or pass between the mountains of Messogis, while through the mountain range which bounded the plain on the right lay an extensive opening, in front of which rose a green ridge, which had walls or entrenchments on its summit, and on its side, near the base, a circular excavation like a theatre. About half way up this ridge was a long line of arches, and the form of the ground behind, a parallelogram, seemed to indicate the site of a stadium. A Turk told us it was called Hissar, and had many old ruins upon it, and that a village lay on the other side called Chifflek. As this must be the place supposed to have been Antioch in Caria, we regretted that we could not examine it nearer and at leisure; but the Meander flowed almost close by it, about a mile and a half from our road, and as there was no bridge we could not venture to ford it. If this be Antioch, the river which flows down through the extensive opening on the right into the Meander is the Mosynus; but the bridge that anciently crossed the former, and by which, says Colonel Leake, was the great

eastern road from Ephesus to Mazaca, passing by the left bank to Caroura and Laodicea, has long ceased to be (19).

At a quarter past nine saw a village on our right on the side of the hill beyond the Meander, and nearly opposite on the left observed something, which from its very white appearance seemed to be a ruin. At twenty minutes after ten passed a very wide and very strong water-course flowing from the left, when the ridge of mountains on the right lay nearly close to our road; the plain now narrowing to scarcely the breadth of half a mile. Hitherto the road all the way had been perfectly level, through an uninclosed plain; now there was a gentle descent; and when, at twenty minutes before eleven, we came near a village on the left, the road lay for a short time through rich inclosures of fruit trees and corn fields; but afterwards, as before, through an uninclosed and wide plain. At five minutes before eleven we arrived at a coffee-hut close to the Meander; rested there till half past eleven, and at twelve o'clock crossed the Meander by a boat shaped like an isosceles triangle. At a quarter past twelve, our road lying by the side of the river, we saw the remarkable white patches which marked the site of Pambouk Kalesi, the ancient Hierapolis, directly a-head, though a long way off, under a mountain. At half past

twelve passed by the ruins of a bridge over the Meander on the left; and on the opposite side or nearly so on our right was an arch in the side of the mountain, the remains either of an aqueduct, or perhaps of the ancient road from Antioch to Caroura, of which I had before seen several traces along the mountain slope We now, with Chandler, approached the site of Caroura, the boundary of Caria towards Phrygia. "It was a village, with khans or inns for travellers, in one of which a large company, while revelling, had been swallowed up by an earthquake. It was remarkable for surges or eruptions of hot waters, in the river, or on its margin." On our right, at the foot of the mountain, at a quarter before one, we observed a thick smoke, which we found proceeded from hot springs; one of which, forming a narrow stream running into the Meander, we crossed. It was too hot to bear the hand in it a minute. Some time before this we had seen the lofty ridge of mount Cadmus, capped with snow, rising over the nearer mountains on our right and partly in front.

At half past one a burial-ground on the left, with some pillars, &c. Sairikeuy lay nearly in a straight line before us; but part of the direct road being broken up and impassable, we were obliged to reach it very circuitously by another, wretchedly bad and almost as impassable; in the course of

which, after having passed over a wooden bridge, our conductor Milchon, wishing to display his horsemanship, in which it must be admitted Armenians generally excel, had a tremendous fall over a high bank into a mud pool. We reached Sairikeuy at last about three o'clock, and fixed ourselves in a khan. It is a poor town, containing many Turkish, and a very few Greek houses, and from its situation, almost on a morass, must during the autumn, if not at all seasons, be extremely unhealthy. We were surprised to see a number of Greeks about the khan; it proved that they were in attendance upon the bishop of Philadelphia, who is also bishop of Laodicea, Hierapolis, Khonas, &c., and was here on a general visitation of his diocese. He sent one of his priests with a polite request that we would call upon him, which we did after dinner, remaining with him an hour. We were much better pleased with him than the bishop of Heliopolis; he was extremely intelligent, and gave us much information. His priests waited on him with respect, but without servility. We entered his apartment during the performance of the evening service, which there seemed a great anxiety to despatch as speedily as possible: the prayers were unintelligible from the rapidity with which they were uttered, and in the repetition of Κυριε, Κυριε, Κυριε ελεησον, gabbled fifty

times in less than a minute, it was difficult to recognize the awful and affecting supplication, "Lord, have mercy upon us."

His apartment resembled rather that of a Pasha on his march, than of the peaceful messenger of the gospel of peace. Handsomely mounted guns, pistols and sabres, with splendid horse furniture, were hung round the walls of the room—it reminded me of the early times of Europe; and of a print which I have seen of the armour of the bishop of Beauvais, presented to the pope by order of Richard I.

Wednesday, April 5.—While our horses were getting ready, we paid the bishop another visit, leaving with him two Greek Testaments, &c.

We quitted Sairikeuy at ten minutes before eight o'clock, and in half an hour came to a large village called Seemakeuy; from hence Milchon, as usual, led us out of the road, but we fortunately regained it with the assistance of a Turk, who obligingly rode some way with us. At half past nine we came to an extensive Turcoman encampment, or rather village, for besides the tents covered as usual with black cloth, there were huts of different constructions; some regularly built of mud bricks with a trench all round, and others simply of bundles of long reeds, forming an angle by leaning against each other. At this time we saw on

our right, about a mile distant, a green mound, with a flat or table top rising out of the plain. Apprehensive of again losing our way, we requested a Turcoman to be our guide to Pambouk Kalesi (Hierapolis), promising to pay him well: the man hesitated a long time, but was at last prevailed upon; he had not accompanied us far, when we heard the voice of a woman calling loudly and angrily after us. At first we paid no attention to her, as it was evidently her object to prevent the man from accompanying us. She was not, however, so easily disheartened, but after following us a considerable way, alternately scolding and entreating, her speed fairly outstripped our horses, and she came up to us. She succeeded, to our great annoyance, in prevailing on the man to return with her. She was his wife, and to the honour of Turcoman wives be it spoken, the reason she assigned was, that her husband was unwell, and his health would be seriously endangered by walking so far! These people must either be much more civilized within the last century, or their character has been misunderstood by many travellers. Dr. Chandler, in particular, is in perpetual alarm at the sight of Turcoman booths and their worrying dogs. On this very spot, or nearly so, he hears that "the Turcomans had very lately plundered some caravans, and cut off the heads of the people

who opposed them. We disliked this intelligence," says the doctor, and we may give him full credit for saying so; unhappily, however, hastening his speed, lest he should be benighted among them, "Incidit in Scylla," &c., the black booths of the Turcoman rose at once before his view. The alarm was catching, for it affected even "the janissary, who appeared as one half frantic, if he discovered any of the company straggling or loitering on the way." Their dogs certainly are rather worrying, but they are of noble appearance, and deserve high praise for the brave fidelity with which they guard the flocks and herds of their masters. As far as my personal knowledge, which is of course very limited, extends, as well as from the accounts of others who know them much better, these poor people deserve a better character. It is to the Turcomans that the adjoining towns or villages are principally indebted for their kaimac (west of England cream), yaourt (20) (a most agreeable and wholesome kind of curds), and cheese. Where their encampments are near pine forests, the Turcomans fell the trees, which are sawn into planks by the women, and with such planks most of the houses in Smyrna are built*. In some districts, these women, who are a pattern of

* In other places they are burners of charcoal.

industry, having first prepared the wool, spin and dye the yarns for the manufactory of carpets; and not unfrequently also make the carpets. They are proverbially simple, industrious, and hospitable, qualities which are certainly not usually associated in robbers. Indeed, to see a Turcoman encampment of any extent must at once convince any one that they can have no temptation to dishonesty. They are rich in flocks and herds; and on this very day we saw a herd of nearly three hundred bullocks. On my first visit to Ephesus in company with one of the most respectable merchants of the factory, Mr. Brant, we found the plain of Tourbali completely covered with tents of Turcomans. Their chief, dignified with the title of king of the Turcomans, to whom I had been accidentally introduced upon a former occasion, was extremely civil and obliging, and but for "the worrying dogs," I am persuaded we might have even passed the night in the tent of a Turcoman, free from all alarm for our personal safety, or that of our baggage.

At half past ten we crossed the Lycus by a wooden bridge; and about eleven o'clock crossed by another wooden bridge a narrow ditch; immediately after which we entered upon a long and dangerous marsh, or rather bog, in which the horses sinking frequently up to the shoulder, fell repeatedly.

We arrived at the ruins of Hierapolis at a quarter before twelve. In the course of our morning's ride, one of the party, not particularly distinguished as a sportsman, killed a duck of beautiful plumage.

The ruins of Hierapolis, called now Pambouk Kalesi, lie on a wide terrace elevated considerably above the plain, and forming a kind of semicircular recess in the side of Messogis, which at some little distance resembles an extended crescent, behind which the mountain rises steeply. At various distances down the precipitous brow of this crescent are masses of incrustation formed by a mineral water resembling a frozen cascade ; the intermediate masses are of a dark gray, but evidently only changed by age. Beneath the brow of the hill are two or more level spaces or areas, and under these, at a considerable depth, lies the plain approachable by an easy descent. The horizon in front is terminated by immense mountains covered with snow, and lower ranges inclose the plain to appearance on all sides. We arrived at the ruins in the opposite direction from Chandler, that is at the western end ; and having passed a deep but dry bed of a torrent, we crossed a flat area, and then ascended to the terrace on which the principal ruins lie. On the way to this, and on entering it, innumerable sarcophagi are seen in every direction, with and without their covers ;

some with sculpture; others with inscriptions; sepulchres of other forms also occur, some in the form of a small building with pillars. These sepulchral buildings and stone coffins extend for half a mile. A hundred and sixty paces from the west gate of the city, there is a colonnade of pillars two feet square, on which are semicircular pilasters; it extends a hundred and fifty paces, and leads to a triumphal triple arch, not in good taste, having a round tower on each side. A line of building, supposed to be sepulchral, extends beyond this arch about a hundred paces, to the remains of a very magnificent church, said to be three hundred feet long. Other buildings more to the east are supposed to be the remains of two other churches. The principal ruins are the theatre and gymnasium; the former, on the side of the hill at the eastern extremity, is in the most perfect state of preservation, and the seats, the vaulted entrances, said to be thirteen in number, and great part of the proscenium perfect. Colonel Leake says, this theatre is three hundred and forty-six feet in diameter. We saw several fragments of good sculpture, principally female figures, one in a chariot, lying amidst the heap within the proscenium.

In front of the theatre, at no great distance, I observed two arches; we had not time to examine if they were connected with the theatre, but it

has since occurred to me that they might lead to the Plutonium or Mephitic cavern, which Mr. Cockerell discovered below the theatre, and near the mineral sources (21). South of these arches is the celebrated pool, in which, as in the time of Chandler, numerous females were bathing. As they showed no disposition to quit it, we could not venture to approach sufficiently near to examine it with the attention we wished. We kept, in consequence, a respectable offing till we reached the gymnasium, near which, in one of the narrow but beautifully transparent channels of hot water, we bathed our faces, scorched most lamentably by the sun. It is not quite correct to say that there is no drinkable water, for though this is reputed not to be so, our janissary, too unwieldy to follow us as quick as we wished, seated himself at the door of a Turcoman's cottage, and enjoyed his pipe and draught of water. It was certainly not of the best, but it was found on the spot, and was constantly drank.

The gymnasium, which has been accurately planned by Mr. Cockerell, is said by Colonel Leake to be " one of the only three gymnasia or palæstræ, which are in a state of preservation sufficient to give any useful information on the subject of these buildings: its spacious chambers and massy walls show the importance attached to them by the an

cients. The two others are at Alexandria Troas, and Ephesus."

"The huge vaults of the roof," in the words of one traveller, "strike the visitor with horror;" and are described by another, as "different from all others he had seen, being stones of an incredible magnitude and weight, which by force of engines being carried aloft, are there close cemented, without the help of timber, and, what is more, of arched work, and are joined so artificially, that unto this day they remain mmovable either by time or earthquakes." But the wonder which surpasses all this, and spreads a sort of magical illusion over the whole scene, will always be the extraordinary phenomena produced by the hot waters. They were anciently renowned for this species of transformation. It is related, that they changed so easily, that, being conducted about the vineyards and gardens, the channels became long fences, each a single stone. The road up to the ruins (at the eastern end), which appeared as a wide and high causeway, is a petrifaction, and overlooks many green spots, once vineyards and gardens, separated by partitions of the same material. Picenini found these petrifactions would ferment with acids, and Pococke says the waters have the taste of the Pyrmont waters, but are not so strong, and that they have in them a great

quantity of sulphur. They were excellent for dyeing.

We sat a short time on the brow of the hill in front of the gymnasium, to enjoy a nearer view of the "marvellous slope, a description of which," says Dr. Chandler, "to bear a faint resemblance, ought to appear romantic. It resembled the wavy surface of immense masses of the purest snow, over which a wide stream of the hot water rushed down with a loud noise; other masses were, to all appearance, large flat tables of transparent ice!" The intolerable heat of the sun, and the plunging the hand into the tepid stream, were really necessary to destroy the illusion. These waters still retain, no doubt, the medicinal virtues for which they were so celebrated; but they flow disregarded, if not despised, by the Turcoman, as unfit for the more common uses of life. Once there existed on the selfsame spot a life-giving stream; but Epaphras and his successors, who said to the then countless multitudes of Hierapolis, "Whosoever will may come and take of the water of life freely," have, ages ago, been silent in the grave—"the spring is become dry, and the fountains dried;" and the poor man who should seek for water in the doctrines of the Mahometan impostor would experience the same disappointment as the weary and thirsty traveller, who descrying afar off the sup-

posed streams of Hierapolis, and hastening his speed to enjoy the refreshing draught, finds at length his expectations mocked with stone instead of water.

Descending cautiously over this magic ground, and having taken a little bread and wine, and a plentiful quantity of a herb called rocka, which grew in great abundance, and is much esteemed as a wholesome salad, we mounted our horses at half past two, and proceeded towards Laodicea, now called Eski-hissar. We reached the plain by a gradual descent, and were at first under some apprehension of being obliged to cross another morass, such was the quantity of sedge, &c. which lay before us. We were agreeably disappointed, for the ground was firm. We drank water at a Turcoman hut, and again crossing the Lycus by another wooden bridge at a quarter before four o'clock, we arrived at the ruins of Laodicea about a quarter before five.

LAODICEA.

We sent Milcon and Nicoli with the baggage to the village of Eski-hissar, keeping Memet with us while we took a hasty survey of the ruins, intending to examine them in the morning more at our leisure. Innumerable sarcophagi, as at Hierapolis,

first attracted our attention, and then a theatre. A camel-driver undertook to be our conductor, but it was only to show us a multitude of excavations lately made by the Turks of the neighbouring villages for the sake of the stone. In some of considerable depth we saw the finest sculptured fragments, a proof that the larger part of the ancient city, whether by earthquake or other causes, is buried much below the present surface (22). As the evening was closing in, we could only pass hastily along the ruins to some remains of a very large building, where Memet was waiting with our horses. This building, of which we could not understand the original designation, overlooked the large amphitheatre, then occupied by Turcoman huts and tents. I shall therefore give the more satisfactory accounts of other and better informed travellers.

"Laodicea," says Dr. Smith "(called by the Turks Eski-hissar, or the Old Castle), a city of Lydia, according to the geography of the ancients, is situated upon six or seven hills, taking up a vast compass of ground. To the north and north-east of it runs the river Lycus at about a mile and a half distance, but more nearly watered by two little rivers, Asopus and Caper; whereof the one is to the west, the other to the south-east; both which pass into the Lycus, and that into the

Mæander. It is now utterly desolated, and without any inhabitant, except wolves, and jackals, and foxes; but the ruins show sufficiently what it has been formerly, the three theatres and the circus adding much to the stateliness of it, and arguing its greatness. That whose entrance is to the north-east is very large, and might contain between twenty and thirty thousand men, having about fifty steps, which are about a yard broad, and a foot and a quarter in height one from another, the plain at the bottom being about thirty yards over. A second opens to the west; a third, a small one (called by Chandler an odeum or music theatre), to the south: the circus has about two and twenty steps, which remain firm and entire, and is above three hundred and forty paces in length from one end to the other, the entrance to the east. At the opposite extremity is a cave that has a very handsome arch, upon which we found an inscription, purporting, that the building occupied twelve years in the construction, was dedicated to Vespasian, and was completed during the consulate of Trajan, in the 82d year of the Christian æra." What painful recollections are connected with this period! Twelve years were employed in building this place of savage exhibitions, and in the first of these years the temple of Jerusalem, which had been forty-eight years

in building, was razed to its foundations, and of the Holy City not one stone was left upon another, which was not thrown down! This abomination of desolation was accomplished by him to whom this amphitheatre was dedicated, and may have been in honour of his triumph over the once favoured people of God. Perhaps in this very amphitheatre the followers of a crucified Redeemer were a few years afterwards exposed to the fury of wild beasts, by the order of the same Trajan, of whose character the predominant lines were clemency and benevolence. "At the south-west corner of the city, there are some small ruins of a church, in which are fragments of a pillar or two of Cipolino marble." Pococke mentions among the remains of a very grand building, two pillars, about a foot and a half in diameter, which appeared to be oriental jasper agate.

"The city Laodicea," says Chandler, "was named from Laodice, the wife of its founder Antiochus, the son of Stratonice. It was long an inconsiderable place, but increased towards the age of Augustus Cæsar. It had suffered in a siege from Mithridates. The fertility of the soil, and the good fortune of some of its citizens, raised it to greatness. Hiero, who adorned it with many offerings, left the people his heir to more than two thousand talents. After this benefactor followed Zeno, the

rhetorician; and Polemo, his son, as renowned a sophist as ever lived. He flourished at Smyrna; but was buried at Laodicea, by the Syrian gate, near which were the sarcophagi of his ancestors. Laodicea, though inland, grew more potent than the cities on the coast, and became one of the largest towns in Phrygia. The other was Apamea Cibotos. Laodicea was often damaged by earthquakes, and restored by its own opulence, or by the munificence of the Roman emperors. These resources failed, and the city, it is probable, became early a scene of ruin. About the year 1097, it was possessed by the Turks, and submitted to Ducas, general of the emperor Alexis. In 1120, the Turks sacked some of the cities of Phrygia by the Mæander, but were defeated by the emperor John Comnenus, who took Laodicea, and built anew or repaired the walls. About 1161, it was again unfortified. Many of the inhabitants were then killed, with their bishop, or carried with their cattle into captivity by the Turkish sultan. In 1190, the German emperor Frederick Barbarossa, going by Laodicea with his army toward Syria on a crusade, was received so kindly, that he prayed on his knees for the prosperity of the people. About 1196, this region, with Caria, was dreadfully ravaged by the Turks. The sultan, on the invasion of the Tartars in 1255, gave Laodicea to the Greeks, but they

were unable to defend it, and it soon returned to the Turks.

" The hill of Laodicea, it is probable," says Dr. Chandler, " was originally an eruption; for it consists of dry, impalpable soil, porous, with small cavities, resembling the bore of a pipe, as may be seen on the sides which are bare. It resounded beneath our horses' feet. The stones are mostly masses of pebbles, or of gravel consolidated, and as light as pumice stone. We had occasion to dig, and found the earth as hard as any cement.

" It is an old observation, that the country about the Mæander, the soil being light and friable, and full of salts generating inflammable matter, was undermined by fire and water. Hence it abounded in hot springs, which, after passing under ground from the reservoirs, appeared on the mountain, or were found bubbling up in the plain or in the mud of the river; and hence it was subject to frequent earthquakes; the nitrous vapour compressed in the cavities, and sublimed by heat or fermentation, bursting its prison with loud explosions, agitating the atmosphere, and shaking the earth and waters with a violence as extensive as destructive; and hence, moreover, the pestilential grottoes, which had subterraneous communications with each other, derived their noisome effluvia; and serving as smaller vents to these furnaces or hollows, were re-

garded as apertures of hell, as passages for deadly fumes rising up from the realms of Pluto. One or more of these mountains perhaps has burned; and it may be suspected, that the surface of the country, Laodicea in particular, has in some places been formed from its own bowels." To a country such as this how awfully appropriate is the message of the Apocalypse: "I know thy works that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

On leaving the ruins and arriving at the village of Eski-hissar, we found our party had prevailed with difficulty on the inhabitants to lodge us, and our apartment was a stable. The entire male population of the village, all Turks, came to visit us, full of curiosity but not uncivil; though exorbitant in their prices for every thing, as twenty paras for an oke of straw; two piastres for a little yaourt, &c.

April 6.—In the morning, while the horses were preparing, I walked up the side of a hill, which commands an extensive view. The village and its flat-roofed houses, and trees, lay on the right; behind them a ridge of hills, over which rose mountains capped with snow. In front, separated only by a narrow vale, in which is the amphitheatre, called by Smith the circus, on a long ridge lie the ruins of

Laodicea; directly behind them is seen the city of Hierapolis, appearing like a large semicircular excavation of white marble, on the side of mount Messogis; between which and the ruins of Laodicea is seen part of the plain of the Lycus. At the left, higher up the hill, is a long line of arches, in large masses much decayed, once an aqueduct; before which were Turcoman black tents, and thousands of goats and sheep of the same colour.

We left Eski-hissar at twenty minutes before eight, and arrived at Denizli, by a road nearly south and direct, a little before nine. Denizli is, as it has been described, a large walled town like Segiyek, but very superior within. It was market-day, and appeared a place of considerable trade, the bazars and numerous shops being crowded with people. The town is said to contain 4000 Turkish houses, with mosques, seventy Greek houses, and one church. But this I apprehend applies more properly to a village of the same name, distant about half an hour from Denizli; the Greeks having their shops in the town, but their houses in this village: I walked to it, and was delighted with the beauty of the walk. I have somewhere read, I believe in Ricaut's Account of the Seven Churches, that Denizli for beauty has been compared to Damascus. Both in my walk to this village and in the town of Denizli, I saw a multitude of frag-

ments in the walls of houses, hedges, &c. but not one inscription.

We quitted Denizli at a quarter before one o'clock for Khonas. At one crossed a small stream; and at a quarter before two had a considerable river flowing down on our right, into which fell a small stream, which had been for some time by the side of our road. At two o'clock crossed the same river by a new bridge of three arches. Shortly after we saw the same river running about a quarter of a mile from our left hand, having over it another bridge, and immediately adjoining it on the opposite side a square building, with small round towers at the angles, called Bos-khan or Ak-khan. Our road now lay over a high and wide road to the east-south-east, parallel with, but at some distance from, the plain of the Lycus; and at twenty minutes before three, a village lay on our right hand. At a quarter past three, ascending a gently rising hill, passed a village on the left. At half past three saw a village standing very high on the mountain side on the right, and opposite to it in the plain below, on the left, some masses of rocks or old walls. At twenty-five minutes past four came to a small but beautifully clear stream, flowing close by the side of our road, on the left downwards towards the Mæander. We now entered a narrow road among rocks, and some fine pine trees, the scenery

wild and beautiful. At ten minutes before four, the same stream which was now wider but shallow, to our astonishment, disappeared at once! or rather appeared to issue by a subterraneous course from under a low hill. I was much struck, feeling convinced at the time that this could be no other river than the Lycus, and this the spot mentioned by Herodotus, at which it re-emerged (23). We dismounted and walked for a short time over the hill, in the direction of the river, fully expecting every moment to see the χασμα γης, in which it is said to disappear, but were disappointed. A few stones very much decayed lay about the hill, on one of which I saw a cross. Our janissary was so impatient to reach Khonas, which was now in view, that we mounted our horses, determined to come here again in the morning. At the distance of a quarter of an hour, we passed through a village, with a large burial-ground inclosed by a very long and old wall, in which I saw several fragments, as well as inthe court-yards of some of the houses. A few moments afterwards we saw on our left a clear narrow stream, rushing down the side of a low hill; and instantly after crossed another (if not the same). There can be little doubt that this is the stream of which we had witnessed the re-emergement. At twenty minutes before five crossed by a bridge a much larger river, flowing down from the moun-

tain on the right, and soon after arrived at Khonas, situated most picturesquely under the immense range of mount Cadmus, which rises to a very lofty and perpendicular height behind the village, in some parts clothed with pines, in others bare of soil, with immense chasms and caverns. Immediately at the back of Khonas, there is a very narrow and almost perpendicular chasm in the mountain, affording an outlet for a wide mountain torrent, the bed of which was now nearly dry; and on the summit of the rock, forming the left side of this chasm or ravine, stand the ruins of an old castle, once the residence, so Chandler tells us, of Soley Bey. The approach to Khonas, as well as the village itself, is beautiful, abounding with tall trees, from which, as in Italy and at Sevri-hissar, are suspended vines of the most luxuriant growth. On entering the village, and afterwards passing through it in search of a lodging, having the servant of the aga to accompany us, we passed several dry but wide and deep water-courses, worn by the torrents from mount Cadmus, which in a rainy season must be terrific. We soon attracted a crowd of Greeks about us, all of whom, as Smith formerly remarked, were ignorant of their own language, a priest only excepted, who, as in Smith's time, was a native of Cyprus. It was with some difficulty that we found lodgings; several Greeks, at whose houses we ap-

plied, being either unable or unwilling to take us in. In the course of the evening I was requested to see a poor young woman who was extremely ill. Her disease was dropsy in a very advanced stage. In the want of medicines better suited to her case, I advised the external fomentation of spirits of wine, soap, and vinegar, and the bathing, if she could bear the journey, in the hot waters of Hierapolis.

Returning to our lodgings, we dined upon the duck killed the day before yesterday, of which we found the soup better than the meat, and had soon a host of Greeks about us, with whom, Nicoli being the dragoman, we had much conversation.

Friday, April 7.—It was no small satisfaction to find this morning that our patient was at least not worse for the prescription. It had produced very copious perspiration all night, and she breathed freer and without cough. A multitude of others came to consult the Hakim.

We rose very early with the intention of walking round the village, and after returning for our horses, to take a wider survey; but when on the point of setting out, the aga sent to acquaint us, that if we wished to walk about we must have one of his men to attend us. We directly waited on the aga, accompanied by Memet; he received us civilly enough, with pipes, coffee, &c., but having

returned to our lodgings and waited an immense time for the promised cicerone, Memet came to us with a request from the aga to see our firman. We sent him both the firman and the pacha's teskeray. After the lapse of at least another hour, Memet returned with a very long face; the aga, he said, cared not a straw for the firman nor teskeray; he would not allow us to walk about, and there was but one course to be adopted—to leave the village instantly. Our horses were ordered to be loaded. The conduct of the aga was so much in character with what we had read in Smith, who had no sooner entered Khonas than he "thought fit to leave it," the inhabitants "being a vile sort of people; so that he doubted of his safety among them," that we thought we could not do wiser than follow his example. We recollected too, that Chandler had not ventured beyond Laodicea, because the frontier of the Cuthayan Pashalike "was inhabited by a lawless and desperate people, who committed often the most daring outrages with impunity." This seemed to account at once for the little respect paid by the aga to the teskeray of the pasha of Smyrna, and even to the firman. We resolved, therefore, not to regain, as Chandler, the Pashalike of Guzelhissar, but to get beyond that of Kutaiah with as little delay as possible, and enter the Pashalike of

Isbarta. It was very vexatious to be compelled to abandon in this manner one principal object of our journey, the search for the real site of Colossæ (24); particularly as the singular discovery of the re-emergement of a river yesterday gave such sanguine hopes. Memet was therefore sent once more to the aga; and, conjecturing he might have taken offence at our approaching him without a present, Memet was directed to make apologies that we had nothing we could offer him, having brought neither coffee nor sugar, and begging his acceptance of twenty-four piastres instead of it. Memet was so long absent that we began to be apprehensive for his safety, and despatched Mustapha in search of him. After another hour we received permission to go where we pleased, and a man from the aga accompanied us. We first ascended the rock on which the castle stands, an almost inaccessible steep, of enormous height; on the summit are several fragments of old walls, but none of very ancient date. Descending, we passed through the village on the eastern side, and found it to be of considerable extent; the multitude of fragments of marble pillars almost upon every terraced roof, used there as rollers, proved the existence of some considerable ancient town in the neighbourhood. Rycaut, in his Turkish History, says that Khonas stands on the

site of an ancient town called Passas; but neither Stephanus nor any other book that I have consulted mentions such a town. We now turned to the west, under the village; and having asked our guide for the Eski-sher, he seemed instantly to understand our wishes, and took us towards the road by which we came yesterday from Denizli, though a little lower towards the plain. After walking a considerable time, he brought us to a place where a number of large squared stones lay about, and then showed us what seemed to have been a small church, which had been lately excavated, having been completely under the surface of the soil. It was long and narrow, and semicircular at the east end. Passing through several fields, in which were many more stones, I remarked one which had an imperfect inscription. The only letters I could distinguish were ΤΤΟΧΤ..... ΗΝΩΝ..... Not far from hence we saw a few vaults, and were told by a Greek that some walls not far off were the remains of two churches. Beyond this we came to a level space, elevated, by a perpendicular brow of considerable height, above the fields below. Here were several vestiges of an ancient city, arches, vaults, &c.; and the whole of this and the adjoining grounds strewed with broken pottery. From thence we went much farther, in the hope of finding the river whose re-emergement we had wit-

nessed yesterday; and coming to a green ridge full of rocks, which seemed to have been cut either as a quarry or for other purposes, we observed under them several vaults with small square entrances. Our search for the river was so far ineffectual; but it was evident that we were below it: and thunder, and a sky as black as night, threatening instant torrents, we retraced our course, and when the rain began took shelter in a natural cave, formed of beautiful stalactites, immediately in the side of the perpendicular rock upon which the remains which we had seen were placed. In many of the grounds adjoining were vaults and ancient vestiges, but we could find no inscriptions. We returned to the village, heartily tired, and sufficiently wet, about half past four o'clock. It was a severe disappointment to leave Khonas without ascertaining the actual existence of the χασμα γης in which the Lycus disappears. The small rivulet which flowed through the deep and wide water-course at the back of the village sinks into the earth in the middle of the village; and on inquiring, we were told that, both in summer and in winter, whether with much or little water, this stream is always lost on its way. This, therefore, is evidently a mountain torrent, and were it not so, could not be the river which Herodotus describes. We next inquired about the direction of the river which we had

crossed by a bridge near the village, on coming from Denizli; and we were assured that this pursues its course uninterruptedly down into the plain. I should be disposed to call this the Cadmus described by Strabo; and I should as unhesitatingly have called the stream, whose re-emergement we saw, the Lycus, if the Greeks at Khonas had not assured us that the river near Akkhan, or Boskhan-bridge, at three hours higher up, that is to say, nearer its source, disappears really in a chasm of the ground, and after 300 fathoms re-emerges again, two hours from Denizli, and two hours and a half from Khonas.

It was our intention to have gone from Khonas to Isbarta, by Bourdour, and the pacha's teskeray included the places upon that route; but in consequence of information received from several Greeks, in answer to our inquiries about the course and rise of the Mæander, we determined to take another road, more to the north. Pococke and Chandler having mentioned a village called Dinglar, where a river was said to "rise and fall down from a lake at the top, and where also were ruins," supposed by them to be the ruins of Apameia, I inquired at Denizli for such a place. An intelligent Greek immediately pointed to a high dark-looking hill, nearly north, or a little to the eastward of north from Denizli, and apparently

about seven or eight hours distant. He said there was a river which flowed near it, though not close to the hill; but that there was neither a lake on the top, nor a river flowing from the top, nor any ruins. Though this was not very satisfactory, I concluded it must be the spot alluded to by Pococke and Chandler, and resolved to visit it on our return from Isbarta. My Greek informant wrote the name of this hill Νδενετζλαρ, Denizlar. But at Khonas we were told that the sources of the Mæander were at a town called Dingnáre, at which we should arrive on the second evening from Khonas, on our road to Isbarta, and that there were ruins at Dingnáre. Confident that we should find the remains of Apameia at this place and not at the former, we decided at once on taking the upper road, which was also represented as a better, an ισος δρομος, and a nearer one to Isbarta.

Saturday, April 8.—We left Khonas at ten minutes before eight o'clock. Our course by compass lay nearly east, along the foot of the same ridge of mount Cadmus, against which Khonas is built. At a quarter past nine we had a village on our right, under the mountain side. At ten minutes before ten crossed a considerable stream, flowing down from an opening of the mountains on the right, towards the plain. At twenty minutes after ten, upon our right, nearly close to the road, was a lofty preci-

pitous hill; down the side of which was a dry channel of a torrent, and below it Pambouk in miniature; that is to say, a similar incrustation of mineral waters, white and glittering. Hitherto we had passed along the side of the mountain; now our road took an oblique direction to the left; and, arriving at nearly a circular termination of the plain, at the head of it, I inquired of some men where the Mæander had left the plain, and was told that it flowed behind the mountains which lay on our left. At half past eleven the mountains on each side approached each other so closely, as to leave only an opening of a few hundred feet, through which lay our road. At twelve o'clock we came to two fountains of fine water, a little beyond which a large burial-ground of coarse stones lay on the left; and now we entered a large and wide plain. At one o'clock the mountains on each side again approached, as we crossed a wide dry water-course, forming a regular amphitheatre of the plain. At twenty minutes after one arrived at a coffee-hut, having had a wide dry water-course some time by our road. We rested at this hut till nearly two o'clock, when we entered another plain, very wide and extensive. At half past two saw huts scattered on the right, with numerous flocks, and soon after came to a fountain with six trees; a village lying some way off on the left. Here the plain,

a table land considerably elevated, began to descend gently, and we arrived at the village of Chardak at a quarter before four o'clock. Memet went to the aga, and we were soon settled in a decent house. Chardak lies under a lofty range of mountains, and contains seventy houses, all Turkish. At the entrance of the village is a large building with large squared stones. When very near it I should have supposed it to be of very ancient date; but on going within I saw an arch with zig-zag mouldings, and an Arabic inscription. If we were to judge by their dress, the people of this village were wretchedly poor; they were, however, civil and attentive, but curious in the extreme, examining every thing which came in their way; a tin coffee-boiler, with a spirit-lamp, particularly excited their astonishment, passed from hand to hand, and was taken to pieces twenty times. Notwithstanding their apparent poverty, there was a small manufactory of carpets in the village; and I was offered a very neat one, about twelve feet square, for fifty piastres, about eighteen shillings at the present exchange. Numerous flocks and herds were on all sides of the village, and the kaimac and yaourt were excellent.

Sunday, April 9.—We left Chardak at a quarter before seven; our course lay nearly east, a little inclined to south. At twenty minutes after

seven, a large lake lay parallel with and nearly close to our road on the right. At twenty minutes after eight, being nearer the lake, we tasted the water, and found it a little saltish; we were not sufficiently near to make a fair trial, as we could not approach for the rushes, among which flowed a spring or two of sweet water. The same ridge of mountains, bare rock without soil, and yet clothed with pine trees, rose steeply about two hundred yards from our road on the left. The stones which lay in our way were principally pudding-stone.

On this Sabbath morning, we could not but contrast our situation with that of the multitudes in the happier countries of Europe, who were crowding, at the sound of the village bells, to the house of prayer. The only population we had hitherto seen were several large vultures, who were feeding very quietly close by the road-side, except a solitary camel-driver, who, with his white benish, resembled the figures in the morai of Owhyhee. There appeared to be a busier scene below ground; for the surface was covered with mole-hills innumerable. At nine o'clock, our course lay a little to the north of east, and the lake receded to some distance on the right. We now met two or three people, and, asking the name of the lake, they told us "Hagee," or "Hagee Ghioul," that is to say, "Bitter lake,"

that the water was not fit to be drunk, and no fish would live in it. Assured that this could be no other than the lake called Anava, mentioned by Herodotus, as lying between Colossæ and Celænæ, and near which was said to be the town of Anava (25), we rode on in the fullest expectation of finding Apameia at Dingnare. A man passing by shortly after with a quantity of very long reeds freshly cut, was another confirmation that the Aulocrene lake could not be far distant; most provokingly the man was surly, and would give us no reply whatever to the question whence he had brought the reeds. At half past nine, a village lay close on our left, where the lofty mountains, naked of soil, terminated, and were succeeded by much lower and conical hills, well covered with earth. The lake still lay on our right, having had all along a lofty ridge of mountains edging it, capped with snow. At ten o'clock we lost sight of the lake, but in a quarter of an hour saw it again. Now we passed a very large burial-ground, mostly of rough stones, but with a few wrought fragments among them; and the low hills on the left fell off at nearly a right angle: on the left also was a village. At half past ten we had an open plain on our left, with a village at the extremity of it, and near it rose some hills looking white, like chalk, or like another Pambouk. At half past eleven came to

an old burial-place, when we gently descended. Here the lake seemed to terminate, having been parallel to our road, though latterly distant, all the way. It cannot be less than sixteen miles long, by four wide. At twelve o'clock, arriving at a well, we rested there half an hour. The well was a very deep one, and there was nothing to draw with. While our party were preparing a vessel and ropes, a young Turk, exhausted by a long walk, came up, and not choosing to wait the completion of the apparatus, absolutely descended the well, in defiance of its depth, foul air, &c.; and having satisfied his thirst, came up and proceeded on his journey, leaving us all in astonishment at his courage. At half past one another burial-ground lay on the left, and a little beyond it, the remains of a paved road, for some considerable distance, lay parallel to our road. In some places it was high above ground, and in the most perfect preservation; in others covered with soil, it appeared only as a green ridge. I had observed it before in various places, but was not certain till now that it was a road. At half past two a burial-ground with fragments; and at a quarter before three we came to the termination of the plain. It is a plain of most desolate appearance, having neither village nor house for a great way; it reminded me much of Salisbury plain,

the same dreary and generally barren soil. It is of great width, and elevated considerably as a table land. We now dismounted in a soil as white as chalk, and descended a stony hill of some length, having, at half past three, a village on our left. At the bottom of this hill we entered another plain, apparently surrounded on all sides, or nearly so, with mountains: after passing over some paved causeways, we came, at half past four, to a bridge, over a strong stream, flowing down from our right, where we observed an opening or narrow plain; while, on the left, appeared a wider one between high mountains, down which this river flowed. At a quarter before five, we arrived at Deenâre (for so it is pronounced with the accent on the second syllable), seeing a multitude of fragments on our way and in the town. Our course had been nearly east, a little inclined to north.

Monday, April 10.—We wished to commence our researches at an early hour, but Memet refused to accompany us, pleading indisposition. I felt his pulse, and found he was really ill; probably occasioned by the over-fatigue of a ten hours' ride yesterday, and especially a tremendous fall from his horse on entering Deenare. On this and a former occasion, when his horse fell with him over a small bridge near Denizli, the phlegmatic temperament of the Turk was ludicrously displayed. In both cases he remounted directly,

without uttering a syllable, and would not make any reply to our repeatedly anxious inquiries if he was hurt. Leaving Memet stretched upon his bed, a sort of shaggy blue carpet, we went out, accompanied by Mustapha and Milchon, in the confident hope of finding some inscriptions confirming Deenare to be on the site of Apameia. A Greek who had come to the village on business, for none reside in the place, the whole population being Turkish, undertook to be our guide to the ruins. We walked behind the town towards the north-west, and saw considerable fragments of walls, &c. which had been covered with soil, but lately again exposed to view, partly by excavation, and partly from the accidental falling away of the earth: these were at the base of the hill, and underneath them issued the sources of a small river. I was instantly reminded of the springs of the Marsyas at Celænæ by the palace of the king of Persia beneath the Acropolis. Ascending the hill, we found, nearly at the summit, a theatre with the subsellia remaining, but the stones removed. Above this was a large area, covered with pottery, probably the Acropolis. Descending again, we saw a river flowing down through the valley under the Acropolis on the south-east side, which, after supplying several mills, united in the plain before the town with the smaller stream whose sources we had just before remarked, and then

fell into the larger river which we had crossed last evening, which, being much increased in size by these additions, flowed down through the plain which lay between the two ridges of mountains on the north-west. Inquiring of our guide the name of this river, he told us it was the Mæander, which at once confirmed us in the belief that we were upon the site either of Apameia or Celænæ. Returning through the market-place, which was crowded, for it was market-day, we were followed by a Turk, who asked for our firman; and, having sent it to the aga, he obligingly gave us permission to go where we pleased. The master of our hotel civilly offered to be our guide, and, rightly judging of the objects of our search, took us at once to a house where there were five inscriptions fixed in the walls. The very first which I copied (No. 12) decided that Deenare was not, as we had hoped, and as Pococke and Chandler had supposed, Apameia, but Apollonia*; a discovery

* "This opinion Mr. A. afterwards retracts; in fact, there can no longer be any doubt that Dináre is the site of Apameia. The inscription to which Mr. A. refers is a dedication of the people of Apollonia on the Rhyndacus, a town which was not less than one hundred and sixty miles distant from Apameia; it cannot therefore affect the question as to the site of that place. It is observable that Pliny mentions the Apolloniatæ a Rhyndaco exactly in the same form as the inscription, ΑΠΟΛΛΩΝΙΑΤΑΙ ΑΠΟ ΡΥΝΔΑΚΟΥ."—*Note by Col. Leake.*

almost as important; because it is placed in the tables between Apameia and Antioch of Pisidia, at twenty-six miles from the former, and forty-five from the latter (26). Three other inscriptions (Nos. 13, 14, 15), both imperfect, appear to relate to the liberality of the emperor Tiberius in remitting five years' tribute-money when Apameia and twelve other cities were overthrown by earthquakes. Two other inscriptions (Nos. 16, 17) were perfect, but copied with difficulty, being behind a wine-press; while the fifth, which was placed very high and inverted, was so imperfect and plastered over that we could only copy a small portion of it. We were altogether indebted to the protection of our firman for these inscriptions; for not only the owner of the premises, but a number of other Turks were interrupting us every moment, some with evident marks of displeasure; but "they have a firman" was at once a conclusive and satisfactory answer. We had no sooner finished our work here, than many persons volunteered to show us other inscriptions and ruins; and, walking along the south and south-east sides of the town, we met with fragments of cornices and capitals, pedestals and columns at every step. The inscriptions, for we saw many, were all sepulchral, and I had only time to copy one (No. 18). We remarked no ancient buildings, probably be-

cause our search was not sufficiently extended; but above the town, on the southern side of the river, which flows under the Acropolis, I remarked large masses of stone. Deenare will afford a most ample field for the future traveller; the situation is magnificent, and at once bespeaks the former importance of Apollonia; the present town is said to contain only one hundred houses and one mosque; but I think this under-rated. We asked a number of inquiries about a hill in the neighbourhood which had a lake on its top, out of which flowed a river; an old Turk instantly said that is at the source of the Mæander, four hours from Deenare.

The evidences for the site of Apameia are given as follows by Colonel Leake, with much particularity of detail. "There cannot be a stronger proof of the little progress yet made in geographical discovery in Asia Minor, than the fact, that the site of Apameia still remains unexplored. Under the name of Celænæ, it was the capital of Phrygia; and in Roman times, though not equal in political importance to Laodicea, which was the residence of the proconsul of Asia, it was inferior only to Ephesus as a centre of commercial transactions. It appears from Pococke to have been at a place called Dinglar (or some such name), situated, as well as we can discover, amidst the

negligence and want of precision which are the usual characteristics of Pococke's narrative, at eight or ten miles on the right of the road leading from Khonas to Ishekle, and about sixteen miles to the southward of the latter place. Pococke however believed that some remains of antiquity which he observed at Ishekle were those of Apameia; thus overlooking, or failing to decipher, an inscription which he copied at that place, and which clearly proves it to be the site of Eumeneia or Eumenia. As Eumenia is marked in the table on the road from Dorylæum to Apameia at 26 M. P. from the latter, we have a presumption in this datum alone, that Apameia was not far from Dinglar; the site of which modern place, relatively to the other chief ancient cities of Phrygia, is in conformity with that of Apameia, as described by Strabo. Our knowledge of the peculiarities of the place itself is derived from Pococke and some recent travellers, who were informed that at the place called Dinglar or Dizla there are many remains of antiquity under a high hill, which has a lake on the summit, and a river falling down the face of the hill; for this description of Dinglar accords precisely with that of Celænæ as given by several ancient authors. According to Xenophon, the Mæander rose in the palace of Cyrus, flowing from thence through his park and the city of

Celænæ; and the sources of the Marsyas were, at the palace of the king of Persia, in a lofty situation under the acropolis of Celænæ. From Arrian and Q. Curtius we learn that the citadel was upon a lofty precipitous hill, and that the Marsyas fell from its fountains over the rocks with a great noise; from Herodotus it appears that the same river was from this circumstance called Catarrhactes; and from Strabo, that a lake on the mountain above Celænæ was the reputed source both of the Marsyas, which rose in the ancient city, and of the Mæander. Comparing these authorities with Livy, who probably copied his account from Polybius, with Pliny, with Maximus Tyrius, and with the existing coins of Apameia, it may be inferred that a lake or pool on the summit of a mountain which rose above Celænæ, and which was called Celænæ or Signia, was the reputed source of the Marsyas and Mæander; but that in fact the two rivers issued from different parts of the mountain below the lake; that the lake was called Aulocrene, as producing reeds well adapted for flutes, and that it gave the name of Aulocrenis to a valley extending for ten miles from the lake to the eastward; that the source of the Marsyas was in a cavern on the side of the mountain in the ancient agora of Celænæ; that the Marsyas and Mæander, both of which flowed

through Celænæ, united a little below the ancient site; that to this junction the city was removed by Antiochus Soter, son of Seleucus Nicator, when he gave it a new name after his mother Apama; and that the united stream was soon afterwards joined by the Orgas and the Obrimas. Whether these inferences, drawn from the ancient authors, are correct, will be decided by the future traveller. He may also ascertain whether there are any volcanic rocks, the burnt appearance of which will justify the etymologist who ascribed to that cause the origin of the word Celænæ; or he may discover the valley of Aulocrenis, the scene of the celebrated contest of Apollo with Marsyas, whose skin was still shown in the time of Herodotus, in the acropolis of Celænæ."

"I have been thus particular," adds Colonel Leake, "in laying before the reader the ancient evidences on the site of Apameia, because it is a point of great importance to the ancient geography of the western part of Asia Minor, not less so than Tyana is to the eastern."

We quitted Deenare about two o'clock, our course nearly south; the hedges were full of stones with inscriptions; I examined many, and found them sepulchral. At a quarter past two we had crossed two streams; a half an hour beyond passed through a village on the side of the range of mountains on

the left, and a large burial-ground with fragments. Our course had hitherto been in a plain, with mountains on each side; but at four o'clock, at a fountain of well-cut stone, we ascended a little; and at half-past four our road lay up the mountain side, which was thickly clothed with pines; while the mountains on the opposite side of the plain, which now lay under our road at the right, resembled a pine-forest. About this time the plain terminated, and we rode through a rocky path among mountains, our course more east than south. At five o'clock we reached the summit, when a magnificent view burst upon us of a small but fertile plain, lying immediately under us, surrounded by mountains rising one above the other, and the most distant appearing to be mountains of snow. Here we dismounted and walked to the bottom of the hill, which we reached at half past five, after a very long and perilous descent. The plain lay at right angles with our road; we turned to the right and arrived at the town of Ketsiburlu, situated at its south-eastern extremity, at a quarter before six o'clock. Its site is marked at a distance by an insulated rock rising steeply out of the plain, which was perhaps in ancient times in the acropolis. As it was the first place we had arrived at within the Pashalike of Isbarta, we expected to have been most hospitably received.

It was long, however, before we could obtain a lodging; notwithstanding, Memet, accompanied by a man from the aga, went repeatedly over the town. We succeeded at last, and had no reason for complaint, an intolerable smoke, which blinded us for hours, only excepted. Ketsiburlu is said by Colonel Leake to be described by Abubekr Ben Behren as a Kadilik of Hamed, of which Isbarta is the chief city; it has one hundred and fifty houses, all Turkish, and a single mosque. I observed a few handsome fragments in the walls, but could not learn that there were any considerable remains near the town.

Tuesday, April 11.—We quitted Ketsiburlu at a quarter before eight, and at eight crossed a river flowing from the left. At a quarter after eight our course was south-east, over an extensive plain; and at nine o'clock a ridge of hills on the left, which had been parallel with our road, approached close to it; the plain, widening on the right, bounded also by hills; while before us lay a long range of mountains, bounding the plain at right angles with our road. Among these mountains at their southern extremity lay an extensive lake. At half-past nine, when at an old and large burial-ground, our course was south-east, or rather east-south-east. In another quarter of an hour was another burial-ground, full of fragments extremely

decayed, but with no inscriptions. Here we learnt that the lake was the Bourdour Ghioul. We quitted the plain at half past ten, and ascended the ridge of mountains which had bounded it on the south-east side: the lake now resembled a fine bay of a beautiful blue colour, surrounded by high cliffs. As we ascended, I saw at eleven o'clock, through an opening on the left, a considerable village lying in the plain at the foot of a hill. We reached the top of the mountain in another half-hour, the road having been winding, precipitous, and stony. The valonéa oak and a few juniper-bushes, thinly scattered, scarcely relieved the extremely barren appearance of these mountains. From the summit we had a view of another extensive plain lying beneath us, bounded also by a parallel range that is on the south-east or south-south-east. The descent to this plain was gentle, and at a quarter before twelve being nearly arrived at the bottom, we had a magnificent view of it. It appeared to be an amphitheatre of mountains; and the effect of the scene was considerably heightened by the sudden appearance of four or five columns, perhaps five hundred feet high, moving along in various directions over the plain. They were whirlwinds of dust. We reached the foot of the hill, and entered on the plain at twenty minutes after twelve; and, after another quarter

of an hour, a large village was passed on the left; near which we crossed a small stream flowing down from the right. Isbarta was now directly a-head of our road, and our course south-south-east. We arrived there at twenty minutes past one, and fixed ourselves in a khan principally occupied by Armenians, many of whom were employed in the open galleries of the khan printing cottons.

Isbarta is magnificently situated at the foot of an enormous range of mountains (of which the summits of many were capped with snow, while others still more elevated rose behind, forming entire masses of snow) with so fine a plain before it, that it must surely have been the site of an ancient city of no small importance. My first impressions were that it could be no other than Antioch, or at least that Antioch stood very near it; the discovery of Apollonia at Deenare strengthened the belief, and many subsequent circumstances have confirmed me in the supposition.

The entrance into the town was particularly striking, from the minarets and gilded dome of a magnificent mosque built of finely-cut stone. A Turkish town owes its principal beauty to the elegant minaret rising over the terraced roofs amidst groves of cypress; and though nothing

can equal, in my estimation, the massy towers of our cathedrals and old parish churches, yet for a modern chapel, substitute the cross for the crescent, and the minaret might perhaps be a graceful ornament.

Anxiety for evidences in support of my conjecture as to the identity of Isbarta with Antioch of Pisidia induced me to walk about the town in pursuit of medals or inscriptions. My Frank dress excited no small astonishment, and subjected me continually to troublesome though not importunate detentions. Wearing a hat, which is considered the decisive token of a hakim, I was surrounded at every step by patients beyond number. A well-dressed Turk, with a baton of office in his hand, kept me actually in durance, seated by him on the bench of a shop, till some passing Greek or Armenian could be his dragoman and satisfy him who I was, whence I came, and what were the objects of my journey: no such person appearing, I was at last released.

In the course of the evening several Greeks from Cæsarea, &c. perfectly ignorant of their own language, and speaking only Turkish, visited our apartment, and gave us much useful information relating to the state of Christianity in Cæsarea, &c. We learnt from them also that there was a

road direct to Iconium from Isbarta, besides the upper one by Affium Kara-hissar.

The following is the route:

	Hours.
From Isbarta to Egindear . .	6
Near Egindear a lake of sweet water.	
From Egindear to Galandos . .	9
From Galandos to Kara-ath . .	6
From Kara-atch to Sergè . .	6
From Sergè to Khusul-ouran .	8
From Khusul-ouran to Iconium . .	8
Total	43

The road a level one, with the exception of the second day after leaving Isbarta, when the road for four hours is among the mountains.

We retired to rest at an early hour, and in no long time I was awoke out of a sound sleep by a voice exclaiming, "What is this! what is it!—I have hold of a man's hand, a man's hand, really a man's hand!" I was alarmed, for our apartment having no fastening to the door, it was not an impossible thing that, among the multitude of characters in the khan, some thief had crept in. The alarm was quickly given, but it was almost as quickly discovered that it was the alarmist's own hand, which he had grasped so firmly in the other

as to occasion a stoppage of the circulation. Some Armenians, who slept in an adjoining apartment separated only by a very thin partition, were sadly alarmed, and we heard one of them saying his prayers for a full hour afterwards with uncommon earnestness.

Wednesday, April 12.—We set out early this morning to visit the Greek churches of Isbarta; and, taking a guide to show us the Greek quarter, which is separated from the Turkish at the western extremity of the town, we found with some difficulty the Greek priest, Nicola, a Moriote, who showed us his church, which was almost below ground, probably from the accumulation of soil in the course of ages. It was plentifully ornamented with paintings, but we remarked, as an unusual occurrence, that no lamps were burning when we entered. Papa Nicola told us that Isbarta was in the diocese of Pisidia, the seat of the bishop, though at present he resided at Lysa near Sattalia. All the grave-stones were in Turkish with Greek characters. In return for his attentions we gave him a Greek Testament and some smaller books. Returning from the church, and not far from it, we saw a fragment of a white marble pillar, on which was a very imperfect inscription. I could only read

ΕΥΣΕΒ . . . ΣΕΒΑΣΤ . . .
. . . . . .
. . . . . .
ΔΙΑΣ ω. ΑΝ . . . .
. . . ΡΩΜΑΙΩΝ.

We had scarcely returned to the khan, when two other priests called, and earnestly requested Greek Testaments. We could give them but one, accompanying it with the first homily. They told us there were in Isbarta four churches and forty mosques; but the number of mosques was, I think, quadrupled. In the course of a long and serious conversation, they ingenuously lamented their ignorance, confessing, to use their own words, that "they were as blind as asses." They asserted strongly the great antiquity of their churches, as having been coeval, or nearly so, with the first establishment of christianity*. During the remainder of the morning, the hakim was more in request than the priest, and like Dr. Sangrado's bleeding and hot water, he was from necessity compelled to confine his prescriptions nearly to leeches and vinegar, vinegar and leeches. The medical character does not, however, seem to stand quite as high at Isbarta in the present day, as when Paul Lucas visited it. Perhaps a Hun-

* Lucas says, "Le Christianisme s'est conservi dans cette ville, plus qu'en bien des endroits."

garian doctor, who has resided at Isbarta for many years, and changed his religion with his country, being now a Mussulman, has not contributed much to keep up the honour of the profession. He was at this time absent on a journey, with medals for sale, at Constantinople, and to his absence, it may be presumed, we were indebted for a multitude of patients. Among them were several rich Turks, but we should have kept a very strict carême in sympathy with them, in this season of Ramazan, had we depended on our medical practice for our provisions. Times are indeed altered since the days of Lucas. The pasha sent for him as soon as he arrived: "Il me fit beaucoup d'amitiez, et m'obligea a prendre le taïn. Ainsi l'on me donna, tant que je restai dans la ville, le pain, le sel, la chandelle, enfin jusqu'à des allumettes; et la provision de viande, que l'on faisoit pour moi, n'étoit pas differente de celles du bacha."

He was well paid too, in good sterling coin, as the following interesting story proves.

"Un Lorrain, appellé Pierre Zalt, esclave depuis seize ans d'un Turc de Sparte (Isbarta), nommé Aly Bacha Tiapole, vint me trouver et me montra une vingtaine de medailles; il y en avoit apparémment de fort rares. Je lui demandai combien il vouloit les vendre: il me repondit d'un ton assez triste: 'Helas, monsieur, je vous les donnerois toutes,

si vous vouliez me faire avoir la liberté.' Ce discours me toucha : mais il ajouta, presque les larmes aux yeux et d'un air à m'en tirer à moi-même, que comme c'étoit tout ce qu'il possédoit, il ne s'en deferoit que pour la liberté qu'il me demandoit. 'Au reste,' continua-t-il, 'je sais la différence qu'il y a entre ces medailles et la liberté d'un honnête homme ; aussi je vous prie de les accepter plutôt comme un effet de ma reconnoissance du bien fait que j'aurai reçû de vous, que comme le prix d'une chose qui en elle-même est inestimable. Que penseriez vous, monsieur, si je vous assurois qu'à votre arrivée, j'ai dit—Voila mon libérateur ! et que je vous ai regardé comme un bienfaiteur dont Dieu avoit dirigé les pas dans une province aussi reculée et aussi peu frequentée des François que celle-ci ? D'ailleurs,' continua-t-il, 'vous pouvez tout auprès du bacha : outre cela mon patron m'aime, et m'a promis ma liberté après sa mort. Si le bacha lui disoit un mot, il me l'accorderoit dés à présent pour fort peu de chose. Enfin, pour m'ouvrir son cœur, il me marqua qu'il avoit amassé dix écus dans son esclavage, et qu'il les donneroit encore, s'il ne tenoit qu'à cela pour le remettre en liberté.'

" Il étoit difficile de résister à de semblables instances ; je lui dis donc de savoir ce que demanderoit son patron pour son rachat, et je lui promis

de lui rendre en cela tous les services que je pourrois. Il me laissa ses médailles, et revint le soir même me dire, qu'il avoit eu toutes les peines du monde à faire resoudre son maître, mais que sa femme et ses enfans l'en aiant prié, à la fin il lui avoit dit, que si on lui comptoit 60 écus, il lui donneroit sa carte de liberté, mais que sans cela, on ne lui en parlât point. Je lui repondis que j'étois extrêmement faché d'une demande si exorbitante; que c'étoit trop pour ses médailles; et d'un autre côté, que je ne me sentois pas assez d'argent pour étendre jusque-là mes charités. Le pauvre homme percé jusqu'au cœur me conjura de ne le point abandonner. Je l'assurai que je prenois part à son infortune, et que mon credit étoit le moindre chose que je voulusse emploïer pour lui. Le lendemain il revint, et m'amena un cherif qui étoit hydropique. Le cherif me pria de l'entreprendre; et me dit que si je le guerissois, il me donneroit tout ce que je souhaitterois de lui. Ce malade vint tout-à-propos pour deux choses: la première pour tirer de l'esclavage le pauvre Lorrain; aussi lui dis-je, qu'il ne me donneroit que ce qu'il voudroit, mais que cela seroit emploie à la délivrance de l'esclave qui l'avoit amené: la seconde, parce que j'avois envie de faire l'épreuve d'un simple, dont un dervis m'avoit donné la connoissance, et qu'il m'avoit

assuré être un specifique pour l'hydropisie. Dès le lendemain je donnai au cherif deux cuillerées du suc de mon herbe ; son ventre, qui étoit auparavant fort gros et très-tendu, commença aussitôt à revenir dans son état naturel ; enfin il fut tout-à-fait gueri en moins de six jours. Cela me fit un extrême plaisir ; d'un côté je vis que le dervis ne m'avoit pas trompé ; au contraire, il m'avoit appris un secret important, puisque les médecins ordinaires ont assez de peine à traiter l'hydropisie lorsqu'elle est dejà formée : de l'autre, je procurois la liberté à un malheureux, qui sans moi alloit peut-être gemir le reste de ses jours sous le poids de la misère. Ainsi de quelque argent que me donna le cherif, et d'un peu que j'y ajoutai du mien, je fis les soixante écus, et j'en rachetai ce pauvre esclave qui véritablement trouva en moi son libérateur, comme il se l'étoit promis à mon arrivée à Sparte."—*Voyage de Lucas, tom.* 1. *p.* 249.

In the afternoon we took a ride from the east end of the town, along the foot of the range of mountains, in the hope of making a discovery of some of the ruins, with which I had been assured the neighbourhood of Isbarta abounds. We saw not the smallest vestige ; and the ride being extremely unpleasant, from a high wind which blinded us with dust, we thought it prudent to

return to the town. In passing through it, we observed at a fountain a few fragments of white marble exquisitely sculptured. The number of fine fountains in Isbarta strikes every stranger. On our return from the Greek church this morning to the khan, a walk of twenty minutes, we counted above thirty; and long before we arrived at the khan we ceased to count, our attention having been diverted by some other object.

Thursday, April 13.—In the course of yesterday, having accidentally met with a young Greek, a brother of my servant, who had been a clerk in a merchant's house at Smyrna, but was now settled in Isbarta, he promised to call in the evening with some medals, and a letter for his brother. He failed in his appointment; but I was so anxious to get a few gleanings of medals at Isbarta, after the Hungarian doctor, who had swept the whole neighbourhood, that I walked to his house this morning near the Greek church. The medals were worthless, being only four or five of the large copper coins of the Bas-Empire; but I was abundantly repaid for the walk by hearing from him and some other Greeks that there were considerable ruins, inscriptions, and statues (αγαλματα) at the back of the town, distant only one hour and a half, at a place called Assar. He particularly distin-

guished between the ruins at Assar, and those at Aglason, to which latter place it was our intention to have gone this morning; stating that he had often been at Assar; that considerable quantities of medals were brought from thence; and pointing to the highest hill at the back of Isbarta, said that the road to Assar lay between that hill and the adjoining one.

Recollecting that Lucas had been told that the ruins of old Isbarta lay among the mountains, though at a place of a different name, called Dourdan (27), and full of the persuasion that Antioch of Pisidia, which was on the mountains, must be very near Isbarta, I easily prevailed on my friend to postpone our visit to Aglason for the morrow; and mounting our horses, we were soon on the supposed road to Assar. The master of the khan seemed to know the place well, and sending for a young Turk, ordered him to accompany us as a guide. He was evidently quite ignorant of the place, and though he afterwards pretended to know it well, we doubted it very much, and our doubts were subsequently too well confirmed.

We left Isbarta about nine o'clock, and after riding for half an hour along the bottom of the range of mountains towards the west, we left Memet and our horses, and prepared to ascend

the mountain. Ridge succeeded ridge for a long time, and the ascent was of great difficulty; but the constant expectation of being rewarded by extraordinary discoveries stimulated us to go on, and we at last arrived at the base of the highest mountain, on which our guide assured us we should find the ruins. We ascended it painfully, having long left ridges of snow beneath us; and at length arrived at the top about eleven o'clock. Nothing was to be seen but the remains of a comparatively modern wall, probably a Turkish fortress, and some circular excavations for cisterns. Our guide had evidently been misled by the similarity of names, Assar and Hissar, the latter being Turkish for castle. As the Greeks call all ancient ruins Καστρα, so the Turks name them Hissar; and it is more than probable that the Assar or Hissar of my Greek informant, and the Dourdan of Lucas, are one and the same. I looked towards the west, and saw in the direction which had been pointed out to me in the morning, a narrow ravine lying just below the mountain on which we stood, and having a direction nearly south-east. The ruins will probably be found by following this ravine.

Though disappointed and fatigued, the magnificence of the view in some measure put us again in

good humour: stupendous ranges of mountains, many of which were capped with snow, rose on all sides, in front, behind, on the right and left. The town of Isbarta lay at an immense depth beneath, with two villages or suburbs separated from it by trees. The lake of Bourdour, as usual of a beautiful azure, was on the left, west-north-west from Isbarta; and the immense plain before us formed into an amphitheatre by the mountains all round it. It was indeed a most magnificent and almost inconceivable sight. The mountain we stood on was evidently part of Mount Taurus. The descent, perpendicular and full of loose stones, was still more difficult than the ascent; and when we had passed about two-thirds of the way, we were overtaken by a heavy shower, continuing all the way to Isbarta, which we reached about half past twelve o'clock.

I again repeat my firm belief that Antioch of Pisidia will be discovered by some future traveller at a short distance from Isbarta. My reasons for this belief are the following:—

Apollonia is placed in the tables at the distance of forty-five miles from Antioch. This is the actual distance, or very near it, from Deenare to Isbarta; and admitting that Apameia stood, as there is every reason to believe, twenty-five miles from Deenare, and forming an obtuse angle with the road from

Deenare to Chardak, the road from Apameia would pass in a direct line through Apollonia to Isbarta*.

Antioch was the capital of Pisidia. Isbarta is the chief city of Hamid. Antioch was the metropolitan see of Pisidia, and is so named in the Notitia. Isbarta is, or ought to be, the residence of the bishop of Pisidia, though at present he lives at Lysia.

The first coin which was brought me was a copper imperial medal of Julia Domna, of Antioch of Pisidia; the inscription on the column, which I have already given, retaining I think the termination of the word Pisidias (28).

The almost total absence of any fragments of antiquity in the town itself proves it to be of comparatively modern date; while the few fragments that are seen in it, and those too of exquisite workmanship, attest the existence of some place not very remote from whence they were brought. The difficulty in the transportation of heavy masses of stone from the mountains accounts satisfactorily for seeing no more. The entire ruins of a city may thus be only an hour distant from Isbarta, and yet their

* "This reasoning of course fails if we admit that Apameia stood at Deenare, and then the data on which it is founded, instead of showing that Antioch was near Isbarta, tend to prove the contrary."—*Note by Col. Leake.*

difficulty of access and removal prohibit all attempts at the usual appropriation of such ruins in the erection of more modern buildings. Throughout the whole town we were surprised to see finely squared stones used in the buildings, but they were squares of small size, and had no appearance of antiquity.

SAGALASSUS.

Friday, April 14.—Paul Lucas, on his way from Aglason to Isbarta, says, "J'y contemplai longtemps des merveilles que je ne croiois moi-même qu'avec peine; je veux dire des villes entières, dont les maisons sont baties, des plus grosses pierres de taille, quelques-unes même de marbre. Quoique ces lieux soient tout charmans, et d'une magnificence à enchanter; l'on n'y remarque aucuns habitans: de sorte que l'on les regarderoit plûtot comme le païs des fées que comme des villes véritablement existantes."

It was in pursuit of these fairy ruins that we left Isbarta this morning at a quarter before eight. Previously to quitting Smyrna, I had a strong persuasion that Aglason stood on the site of Sagalassus; and the resemblance of the names, which must strike every one, confirmed this persuasion.

We were told that there were two roads to Aglason; one of eight hours, and good; the other four hours, and bad, being over mountains covered with snow. We had nearly resolved to take the longer route, from recollection of the old proverb, "The longest way round," &c. when most unluckily an old man, who had arrived from Aglason last night, volunteered his services as a guide by the shorter road, assuring us it was very passable. Our course over the plain was, on setting out, west-south-west; but at twenty minutes after eight we quitted the plain, turning to the left within the ridge which lay parallel to it. The road lay through a wide water-course, still west-south-west. At nine o'clock, having crossed the same stream at least ten times, our course lay nearly south; and in a few minutes we had on the left a mass of immense stones, evidently the remains of a bridge. At a quarter past nine, leaving the bed of the stream, we ascended the mountain, and the stream lay beneath the road on the left. I found some masses of a curious mineral in the bed of the stream.

The mountains were principally formed of calcareous earth, occasionally tinged with ochre, and of the most fantastic formation. At one place, nearer Isbarta, I felt assured that I saw on the right the almost perfect remains of an extensive and high

wall inclosing a level space of some extent; and precipitous steeps on three sides beneath these walls confirmed the illusion that this was the undoubted site of some ancient acropolis. On a nearer and more attentive examination, Nature proved to be the sole architect. At half past nine, some fragments of columns much decayed lay by our road; two had inscriptions, but they were illegible. At the same time I remarked on the brow of the mountain on the left, a hollow resembling the site of a theatre, but most probably this was only another instance of Nature's playfulness. A fragment of another wall, built like the former, of massy stones, lay on the left; at a quarter before ten and soon after, our course, which had been south, changed to south-west. At a quarter past ten, having crossed the stream for the eighteenth time, we were among mountains covered to the base with snow. Our road lay up the steep side of a lofty mountain; the snow gave a smooth surface to the whole, except where some craggy rocks, elevated a little above the snow, proved that the ground beneath was extremely rugged and full of pits. The ascent was difficult and perilous in the extreme: my horse fell repeatedly, and the baggage horses almost at every step. Long before we were half way up, I gave up all hope of being able to get the baggage horses to the top; and it was not without great

labour, our poor horses falling and trembling as they plunged up to the shoulder at every step, that we reached the summit ourselves. Having rested a short time, I left my horse, and walked back again to look after the baggage. The party had just reached half way; most of the baggage having fallen or been taken from the horses, lay scattered about in all directions, half buried in the snow; and the men were completely exhausted. Notwithstanding it was the ramazan, I ventured to offer some rakee to the surigee and Mustapha, which they thankfully accepted, and its effect was to stimulate them to fresh and great exertions; and ultimately, by the mercy of God, we were all safe at the summit. A more perilous day I never recollect to have passed. The ground was ornamented profusely on the top of the hill with a beautiful species of crocus: I dug up several roots in commemoration of His protecting and guiding hand to which we owed so much. The fatigue we had undergone made rakee quite as medicinal to us as to our attendants, and being sufficiently re-invigorated, we began to descend the mountain at half past twelve o'clock. On this side, having a southern aspect, the snow providentially did not lie, but the road was narrow, winding, stony, and perpendicular. We at last arrived at the bottom about one o'clock. On the left the mountain was of stupendous height,

and nearly half way down from its brow as precipitous as if shaped by art. A terrace here commenced of considerable breadth and extent, not unlike the site of Hierapolis; and looking up to this, which was elevated at a great height above the road, we saw the "fairy" ruins which had been the object of our journey. The perils and fatigues of the morning were instantly forgotten; and leaving our horses below, we were soon among the ruins. We were astonished at their extent; but intending to come again to-morrow, we took only a cursory view, and on gaining the road where the horses and Memet were, mounted with the intention of riding directly to the village of Aglason, which was in view at a short distance; but a large heap of stones attracting our attention in the middle of a field on the right, we again dismounted and examined it. Finely sculptured architraves, &c. were amidst the heap, but we in vain conjectured their original appropriation, till we saw upon one a letter or two just appearing above the surface of the ground. With the aid of Memet's long knife I succeeded, after working hard for at least an hour, in removing the earth, when the inscription (No. 19) told us it was a mausoleum erected by Arlia..... to her husband T. Fl. Severianus. We arrived at Aglason, passing several burial-places on our way, full of fragments, at half past four o'clock,

and found Nicola had prepared for our reception in an apartment quite as decent and comfortable as that which we had quitted in the khan at Isbarta. We were all sufficiently exhausted by the exertions of the day, and retired to rest soon after sunset.

Saturday, April 15. We rose at an early hour, and before breakfast examined the burial-grounds; we found many inscriptions, for the most part imperfect and illegible, but met with nothing that could determine the name of the city from whence they had been brought. Another inscription, equally unsatisfactory, was over a fountain; and some others, with fragments of sculpture in the walls of a khan. Opposite the khan was a mosque, in which, and in the burial-ground inclosed within it, were numerous pillars, &c.: but in vain we searched every where for a name of the city. At half past nine a Turk undertook to be our guide to some remains on the south side of the village. They proved to be only a few stones with fragments of bas relief; but in a field beyond was a large stone with the inscription (No. 20). Mr. Hartley wrote as I deciphered the letters, but my anxiety to find the desired ΠΟΛΙΣ ΣΑΓΑΛΑΣΣΕΩΝ was only rewarded by a violent vertigo.

Returning to the village, we found our house actually besieged by a host of people, principally women, who came for the double purpose of buying

the wares of a travelling Turkish pedler, and consulting the hakim. Many came only to be satisfied that they were in good health; while others, who were really ill, brought a present in their hand—one poor woman five piastres: "It was," she said, "a large sum, but what was money in comparison of health?" That we bestowed our prescriptions and medicines gratuitously was beyond their comprehension; but their expressions of gratitude were warm and sincere. How much did I lament my inability to be more useful to these poor simple people! It was but little I could do to relieve their bodily maladies; how delightful to have administered to their spiritual wants, to have answered the inquiry from Turkish lips, "Is there no balm in Gilead?" by directing them to the great physician! He has been known even in Aglason, for a Turk sold me a large brass cross of ancient date, with the usual legend IH̄S XP̄Σ NIKA. But Christ was known then, as in the modern Greek church, only by name; and the simple villagers of Aglason, though the deluded followers of an impostor, are doubtless more sincere and pious worshippers of the Deity than many of those who, wearing a cross and a rosary, call themselves Christians. Oh! may the hour speedily arrive, when all the population of this interesting spot, without the aid of letters on a brass cross to

recall their obligations to Him who died to save them from the errors of a false religion and the corruptions of the true one, shall unite in ascribing " thanks be to God who giveth us the victory, through our Lord Jesus Christ!"

It was nearly noon before we reached the grand object of our journey to Aglason, the ruins on the mountain.

Arriving on the terrace which runs south-east at its north-west extremity, we saw a large building, on the outer wall of which, though evidently much anterior to Christianity, was a cross. Its length was about one hundred and thirty feet, and the breadth about sixty. At the south-eastern end is a recess, which I first thought to be circular, but on the outside it was angular. If some sculptures of masks, &c. had not attested the contrary, I could almost have fancied this a Christian temple. A few hundred yards beyond it is an immense heap of sculptured stones, with some walls; to which succeed the remains of a massy wall, edging the terrace for several hundred yards further. A short way beyond, in the almost perpendicular side of the mountain on the left, are innumerable sepulchral vaults. They were for the most part small recesses or niches in the rock, circular at the top, and having in front small entablatures with sculpture and inscriptions. These were in such a state

of decay, that among an incredible number, I could scarcely discover one legible inscription. We had little time to spare, and I therefore only copied one (No. 21), and that was very imperfect. On another entablature I was not a little surprised to see a cross between four bezants, the armorial bearing, if I mistake not, of the Latin emperors of Constantinople. The terrace now ascends a little, where are the considerable remains of a building, two walls of which are standing, and in an immense heap of stones a profusion of ornaments, as well as two large female figures in bas relief finely executed, but much decayed. Here the ruins seem to terminate towards the south-east (a fine theatre excepted, which lies at some distance up the hill in the same direction), and run at right angles with the terrace downwards to the right. Adjoining to the ruins, in which are the two female figures, but below them, as the ground falls, is a large paved oblong area, full of fluted columns, pedestals, &c. about two hundred and forty feet long. There are innumerable pedestals in this and the adjoining ruins; but I found here only one inscription (No. 22). There were some beautiful capitals of immense size; I measured one, and found it fifty-two inches in diameter; it was octagonal, with the acanthus above, and narrow flutes below: there were other capitals of smaller

size, with the double acanthus, and two of a most extraordinary form.

The shafts of the pillars were fluted, and about three feet in diameter.

In continuation of the last ruins, but also beneath, as the ground sinks again, is part of a circular or semicircular wall, partly of brick and partly of stone, the centre filled by another heap of fragments. Beyond this, but still in the same straight line, is a wall on the left, outside which are other considerable remains: the same occur on the right. Then succeeds a pavement filled with pedestals, &c., and directly below, for the ground falls again, is a long narrow portico, with pedestals on each side. This portico is nearly three hundred feet long, and about twenty-seven wide. It was here that, after examining attentively a pedestal which had once an inscription, scarcely a letter of which was legible, I observed it was sunk in the earth; and willing to believe the letters would be found better preserved beneath the surface, I dug for some time, and was amply rewarded, by discovering in the highest state of preservation the following letters,

ΗΣΑΓΑΛΑΣΣΕΩΝ
ΠΟΛΙΣ ΠΙΣ [ΙΔΙΑΣ].

This long avenue or portico is terminated by

some magnificent remains; but whether of a temple or a gymnasium, or either, I had neither leisure nor sufficient architectural knowledge to determine. The capitals had a double row of acanthus, and the columns were fluted. It was here that I discovered in very large letters

. . . . ΑΣΣΕΩΝ .
. . . . . ΟΦΛ . .

A short way beyond the last mentioned ruins, the ground falls considerably, forming a narrow ravine; on the opposite side of which rises steeply a hill of considerable height. The sides are covered with sarcophagi and sepulchral marbles.—On one of the latter, which had a bust in the centre, was the inscription (No. 23). On the top of this hill are a few remains, and from its commanding situation, it has probably been in some period of the history of Sagalassus the acropolis. On the south side flowed a small river down the valley towards the village of Aglason, the ΚΕΣΤΡΟΣ of the medals of Sagalassus (No. 24). But of all we saw, the theatre most strongly attracted our attention, being in a state of preservation, superior even to those of Laodicea and Hierapolis: I could almost fancy the crowds of ancient days rushing in at the different portals, and impatiently taking their places. The seats, forty in number, were almost as perfect as if still in use; and a considerable portion of the

proscenium and entrances was nearly as perfect. The orchestra was covered with snow, as well as a large heap of stones, close to the proscenium. Among those covered, we saw a good deal of architectural ornament of excellent execution, but neither bas relief nor inscription. We had no means of ascertaining the external diameter, but the interior must be about ninety feet, as the pulpitum of the proscenium was above eighty-six. In the pulpitum was a centre door fifteen feet high and nine wide, and two smaller doors on either side, of which the nearest was eleven feet high and nine wide, but the most remote, near the ends of the cavea, only five, including one of the door posts. The distance between the pulpitum and the scene was eighteen feet. From the doors of the pulpitum were four steps to descend into the orchestra. The dramatis personæ were a solitary fox and a covey of red-legged partridges.

Sagalassus, otherwise called Selgessus, was one of the most important cities and most fertile districts in Pisidia. It is described by Strabo as being within Taurus, near Milyas, which district extended northward as far as those of Sagalassus and Apameia. Artemidorus, as quoted by Strabo, places Sagalassus the second in his list of cities of Pisidia, the first being Selge. In the ecclesiasti-

cal Notitiæ it also holds the second place, Antioch being the first.

Sunday, April 16.—We quitted Aglason at eight o'clock, and I quitted it with regret. The simple and friendly manner of the poor villagers, most strongly contrasted with those nearer the coast, interested me exceedingly; and I would willingly have raked longer among the ruins of Sagalassus. There are in Aglason one hundred houses, all Turkish, and one mosque. The village is one of the most beautifully situated I have ever seen, lying at the foot of immense mountains, covered on their summits with snow, among fertile fields abounding with trees luxuriantly hung with vines, as at Sevri-hissar and at Khonas. A party of Turks, thirty in number, passed through the village this morning, on their return from the pilgrimage of Mecca; they were of course all hadjees, and treated by the villagers with much respect. Oh! that the light of the Gospel may soon reach these honest but deluded people!

Before Aglason lies a small plain, almost encircled by mountains, and full of walnut and other trees. Our route was at first north-west by north; at half-past eight we came to a mill with a village on our right, on the slope of the mountain. At a quarter before nine, having passed through a small

but beautiful grove of walnuts, supporting vines, poplars, &c., we crossed a river flowing down from the right; and in a few minutes crossed another stream, flowing in the same direction. We had now reached the head of the plain, and entered a defile between the mountains; course as before; a strong stream rushes down with much noise through this defile. At a quarter past nine crossed this stream and turned to the left, another stream being by the road's side, which united below with the first. The mountains on both sides were high and steep, ornamented with low shrubs resembling cedars of dwarfish size. Our course was now west; and at a quarter before ten we began to descend by a road narrow and rocky. Near the bottom, a considerable body of water gushed out from under the mountain on the right; and a little below on the left was a small level spot, on which were heaps of squared stones. Our road soon lay along the hill side, having a narrow plain on the left; and at half past ten a village, with vestiges of ancient remains, lay on the right; while a small river flowed along the narrow plain on the left. At eleven o'clock, our course west-north-west, we came to a village on the right called Cheenay. At a quarter past eleven, the plain which had been hitherto parallel with our road terminated, or rather united with another much wider and more

extensive, at right angles. Our road through this plain was due north. A mountain of remarkable form, which might be called a saddleback mountain, partly covered with snow, formed part of the boundary of the plain on the left. At twenty minutes after twelve we crossed a considerable river, and near it an old burial-ground with fragments much decayed. A few minutes after arrived at the end of the plain, and began to descend steeply; the remains of an ancient paved road lay on the right, and at a short distance below it a village with some remains. We had no time to examine them, nor to ascertain how far they might agree in situation with the town of Lysinoe and the river Lyses. Turning to the left, our course was again west, and we almost immediately crossed the same stream by a bridge near a spot of green turf as soft as velvet, on which many poor Turks, who had a long string of asses loaded with charcoal and wood for the town of Bourdour, were performing their ablutions and prayers. In a Mahometan country, how often will the traveller be put to the blush by contrasting his own indifference, if not total neglect, of religious duty with the piety of the Turk, who, be he where he may, and employed as he may, instantly abstracts himself from the world at the stated hours of prayer to fall upon his knees. Our road now lay along the mountain side, and the same river

continued to flow downwards on the left, and at one o'clock it fell in a sheet over an ancient wall. The rocks, or rather immense hills, for there was little or no stone, were all calcareous, and of a dirty white—their forms reminded me strongly of Cargleaze tin mine in Cornwall; not a shaft mine, but an open one, resembling a quarry of immense size*.

The scene was desolate in the extreme; not the smallest vestige of vegetation, either grass or tree, was to be seen on these immense hills which rose on every side; and the half moon appearing over them just at the moment, seemed a type of the withering and blasting influence of the Turkish crescent over these once christian countries. After crossing a bridge over the same river, and our course north-west by north, we entered the town of Bourdour at half past one, and were agreeably surprised to see beautiful gardens and rich vineyards, elegant minarets, &c. and a very large and populous town, beyond which lay the lake, of a beautiful blue colour (29).

Bourdour (or Burdur) is said to contain four thousand Turkish houses, one hundred and fifty Greek, and thirty Armenian; the bazars were

* "Hereabout Mr. A's route joins that of General Koehler, who compared the same scene to 'enormous sand pits.'"—*Note by Col. Leake.*

crowded, and it appeared to be a place of considerable trade. From Colonel Leake we learn that tanning and dyeing of leather, weaving and bleaching of linen, employ the chief part of the population. The wine of Bourdour appeared to us to be peculiarly fine. It was not very unlike Frontignian, and it derives its excellence, no doubt, from the extraordinary soil about the town. I saw a few medals; they were all of Selge (30) and Perga; while examining them, I was surprised to be addressed by a Turk in bad English and good Italian. He afterwards paid us a visit at the khan, when I found he was a slave-proprietor, conducting about a dozen males and females, then in an adjoining apartment, to Constantinople for sale. He told us he came from Egypt, but that these unhappy victims were from Barbary; their colour, however, bespoke them natives of the interior of Africa; and the man admitted, that not unfrequently he had slaves from even beyond Timbuctoo. The price in Egypt was from sixty to seventy dollars; while at Constantinople it varied from fifteen hundred to two thousand piastres; that is, at the present exchange, from one hundred and twenty-five to one hundred and seventy dollars. They had been landed at Kakava, to the westward of Satalia; and had been ten days in performing the jour-

ney to Bourdour, part of the road lying over immense mountains covered with snow. We learnt that Memet Ali had a regular and constant communication with Constantinople by the same route; his despatches being first conveyed by packet vessels to Kakava. A traffic in human flesh is in any shape so revolting to the feelings of an Englishman, that he can scarcely think of it without strong irritation; and yet, after all, the slave of a Turk has many advantages of situation above that of a Christian. I must be understood to mean slaves such as those we saw at Bourdour, professing the same faith. Like the year of jubilee among the Jews, the seventh year releases the captive, and the purchase is always made upon that express condition—a condition also enforced by the Koran. A Christian is not permitted to purchase a Mahometan slave, at least not at Constantinople or Smyrna, though it is a frequent practice at Alexandria and Cairo.

We had a narrow escape this afternoon. A well-dressed Turk paid us a visit, introduced by a Greek professor of medicine. We discovered the nature of his disorder just in time to avoid a fellow suffering, and as it does not bear the most reputable character in genteel society, we had great reason to be thankful.

The Greek doctor requested me to accompany him to his shop, an apartment in the khan well filled with bottles and other evidences of the profound science of the professor. He candidly admitted that he knew no more of medicine than he had learnt from an old tattered Greek pharmacopœia; that the bottles were more for show than use; and his grand catholicon was a pill, producing at the same moment a tin case containing at least two okes (five pounds) of pills. They were not, however, like the doctor's at Tocat, covered with gold-leaf; but, if not composed of bread and water, they were quite as unlikely to be of any service. I ventured to suggest sulphur as the best remedy for his unfortunate patient, but he would hear of nothing but his pills, and perhaps he was right: sulphur was not always to be had; but he might say, and in effect did reply to me, in the words of the doctor of Tocat to Hajji Baba, "as long as there is bread and water to be had, I am never at a loss for a pill. I perform all my cures with them, accompanied by the words Inshallah and Mashallah."

There was, however, another genuine and primitive medicine in his shop, which I should do him an injustice if I neglected to mention. It was hartshorn, that is to say, an enormous

stag's horn, which he powdered and gave in substance.

Dr. Anastasius, for such was his name, gave us a sad account of three Hungarian physicians, one of whom we have had occasion to speak of before as settled in Isbarta, who, sacrificing their faith to their interest, had renounced Christ and taken the turban. One of these had, very shortly after his apostacy, been thrown from his horse, and was killed on the spot.

Monday, April 17.—We quitted Bourdour at a quarter before eight o'clock. The road lay due west over a plain, having a ridge of hills on the left, and the beautiful azure lake, resembling an arm of the sea, very close to us on the right. The water was perfectly clear, with pebbles at the bottom; the taste was very salt and nitrous: I collected some of the salt, which lay thick on the margin of the lake, for analyzation. At half past ten crossed a considerable river (by a wooden bridge) running down from the left into the lake. At eleven o'clock arrived at the end or rather head of the lake, which I should calculate to be at least sixteen miles long by three wide. Our course was still due west, and we were near Yazakeuy; but Milchon taking us out of the road, we did not arrive there till a quarter before twelve. Yazakeuy is a small village of eighty or ninety Turkish houses:

a river runs down from Yazakeuy into the lake. A very imperfect inscription on a pedestal* proves the existence of an ancient town at or near Yazakeuy. May not this be Lysinoe (31)?

We quitted the village again at one o'clock, and turning to the north by the head of the lake, a ridge of hills lay on the left, the rocks and low shrubs of which gave shelter to partridges innumerable. In an hour more the lake fell off obliquely on the right, and our road lay along the foot of the ridge still north. We shortly after rode along the mountain side, when a river ran down in a deep hollow on the right, into the lake. At half past two, having passed a mill near the same stream, we ascended the mountain in a westerly direction, a little inclined to north. Our road was now through a narrow glen, with the river flowing down on the left, and it continued to do so till nearly four o'clock; shortly before which we had seen some large squared stones, on one of which was the Greek cross. At a quarter past four, our course had been for some time nearly due west, and through scenery of the most beautiful kind, resembling an English park, filled with pines, cedars, junipers, and a variety of other trees. Some light clouds passing over the

* ΤΤΟΚΡΑΤΟΡΑΚ . . .
. . . . ΟΝΝΑΙΙ . . . .

sun gave greater illusion to the scene, for it was perfectly an English atmosphere: I sighed, and would have fancied myself in England. A small plain of a different character, because without trees, succeeded, inclosed on all sides; and on the west especially, by a lofty and perpendicular range of mountains running nearly north-east and south-west. It was half past five when we arrived at Atchekeuy, a small village of only twenty houses and one mosque, lying immediately under this high range. The villagers told us that Chardak was only six hours on the other side of the range of mountains, and that the salt lake Hadji Ghioul lay immediately within it. On inquiring about the sources of the Mæander, they assured us they were at Deenare.

Tuesday, April 18.—Left Atchekeuy at half past seven, with the good wishes of the simple and friendly villagers, who had rarely before seen the face of a Frank. Our road led us downward by a mill into a plain, and then nearly close to the range of mountains west-south-west, but shortly after nearly west. White patches, like the incrustations of Pambouk, appeared on the side of the opposite mountains, which lay at some distance on the left. At half past eight we began to descend by a stony winding path, when a lake, which we supposed to be the Hadji Ghioul, appeared directly in front,

our course being west. On coming to the lake we discovered our mistake; it was of much smaller size, having, nearly on its margin, a ridge of mountains barren and rocky, between which and the lake lay our road. A few huts of Turcomans were on the side of the mountain: the lake was called Churak Ghiul (bitter lake), indicating that it was salt (32). At a quarter past ten, having arrived at the head of the lake, which is probably five miles long and two wide, we turned to the right through an opening in the ridge, our course due north, and half an hour after had a view of the lake (the real Hadji Ghioul), lying directly before us under a ridge of mountains. Our course was still north; and we descended by a path so stony and rugged, partly precipitous and partly winding round to the left, that it seemed the bed of a torrent. The plain lay at an immense depth below, and it was half past eleven before we reached it, excessively hot, and heartily tired, having walked all the way. At one o'clock, having crossed the plain in an oblique direction north-west, we came abreast of Chardak, which lay about two miles off on the right. The heat was so excessive, notwithstanding our umbrellas, that we felt the full force and value "of the shadow of a great rock in a weary land." We longed for such a resting-place, but no such appeared. Some of our

party were equally distressed from want of water, and looked out anxiously for a fountain. Several wells lay near the road, but they were either dry, or, as the well of Samaria, "too deep, having nothing to draw with." Having made a note of a fountain and six trees as we passed from Khonas to Chardak, I knew it could not be far off, and to the great joy of the whole party we reached it at two o'clock. A village lay on the right at some distance, abreast of this fountain, and behind it rose the high and sharp peaks of a distant ridge of hills, having by compass a north-east direction; the nearer ridge which lay on the right of the road had also the same bearing. I have no doubt that the Mæander passes between these ridges, though nearer to the most distant. We left the fountain at a quarter past two, and arrived at a cafenét at three o'clock, and enjoyed a most luxurious bath at a fountain of the purest water in an old sarcophagus placed under the stream.

I inquired particularly of the master of the house, and several other Turks, about the course of the Mæander: they all agreed in stating its sources to be at Ishekli, which is ten hours from the cafenét; that there were ruins about one hour on this side of Ishekli, and two villages on the road; the first distant from the cafenét one hour, and the other five hours.

Wednesday, April 19.—Though we retired to rest at the early hour of eight o'clock, the melody of our bed-fellows, horses, camels, asses, crickets, Turks, &c., and especially of our surigee Mustapha, who vociferated in his sleep "Pilau, Pilau," prevented our closing our eyes almost for the whole night. We rose at four o'clock, but, as usual, could not get our people in motion till a quarter before six. Two hours after entering the first plain, we saw on the mountain side in advance on the left, in the plain below us, the same white incrustation which we had remarked on our way from Khonas to Chardak. We then passed nearly close to it; it was now at a considerable distance to the right, our road leading us over the plain instead of the mountain side as before. At half past nine we came to an extensive burial-ground, full of fragments, in such a state of decay, that it was with difficulty I copied the very imperfect inscription (No. 25); this was nearly opposite to Khonas, but at the distance of a few miles. Our course was now north-west, over a considerable part of an ancient road in high preservation, probably leading to Hierapolis, and a small river ran by the side of it downwards towards the plain of the Lycus. At ten minutes after eleven, having turned off some time to the south-west, we crossed a river by a bridge of two arches, flowing also down

in the same direction. Then turning again to the north-west, we came to the village of Boujalee, where I copied the inscription (No. 26). The weather was extremely close and sultry; the atmosphere dark with thunder clouds, and a violent hurricane, raising whirlwinds of dust, both covered and blinded us. Leaving Boujalee at twelve o'clock, we crossed a stream at half past twelve, running also down into the plain from the left, our course still north-west. At one o'clock we came opposite (as in our way from Denizli to Khonas) to the river adjoining to which is Ak-khan, or Bos-khan; and at a quarter past two arrived at Denizli.

Thursday, April 20.—When we were at Denizli the first time, a Greek had engaged to meet me at Smyrna, on a matter of some moment: the fear that he would not keep his engagement induced us to revisit Denizli, instead of proceeding to Philadelphia by the upper road, when, passing below Ishekli from Dombai, we should very probably have discovered the remains of Apameia.

A Greek stone-mason, who was chipping most unmercifully a beautiful frieze, to accommodate it to a Turkish tombstone, told me, in reply to my inquiries for ruins or inscriptions at Denizli, that there were neither: an assertion contradicted by the walls of a building immediately across the street, in which many fine fragments were inserted.

But he said that the stone he was then working was brought from Laodicea. In fact, the immense quantities of stone which are daily brought from thence for building and other uses will very speedily destroy the remains, numerous as they are, which at present exist; and the demolition will be complete, as they have now begun to excavate, and are daily digging up and splitting the finest sculptured marbles.

I asked my Greek mason if he knew any thing of the town of Colossæ? He replied, without hesitation, "perfectly well," and that it stood at Khonas, though no remains were now to be met with. Willing to hear further evidence from so good an authority, I asked him if he knew any thing of a river in the neighbourhood, which disappeared in a chasm of the ground, and re-emerged at a small distance. He said there was such a river at Khonas, on this side of the village, and that he himself had often seen it. He described the distance from the disappearance of the river to its re-emergement, by pointing to a building about a hundred yards from his shop, and saying it was not twice that distance. This agrees with the account which was given by the Greeks at Khonas in some respects, but differs in others. It, however, proves that Colossæ stood between Denizli and Khonas, at no great distance from the latter:

the few remains, therefore, which we saw were doubtless those of Colossæ (33).

It was our intention to have left Denizli at an early hour this morning, but the rain fell so heavily, and almost without intermission, that it was two o'clock before we thought it prudent to set out. We had acquired from the contents of the medicine chest a celebrity which was extremely troublesome; and a wet coat was not so much a subject of apprehension as the risk of meeting with patients like him of Bourdour.

Near the town we passed by a large burial-ground filled with fragments of sculptured stones, and strikingly beautiful, from being filled with trees. The cypress, which always marks the site of a Turkish cemetery towards the western coast, and which never fails to excite my admiration, though considered by many as of too sombre a hue, is not to be seen in this part of Asia Minor; in fact, we had not seen one all the way from Aglason; but the Turks are fond of trees, and especially in their burial-places; and therefore every species of tree was collected here, as substitutes for the cypress.

Having crossed a small river (probably the Asopus), flowing down to the plain, about half past two, our course nearly west, we were overtaken by a heavy shower, or rather a torrent, which

lasted a full half hour. Nothing could exceed the grandeur of the scene just before the rain began to fall, and at the moment when it ceased. On the left were the lofty peaks of mount Cadmus, of the darkest hue, with a few streaks of snow along their sides; clouds of a whitish colour rolling beneath those peaks, while the atmosphere above them was one mass of condensed clouds, black as night. On the right hand was the ridge of mount Messogis, partly in dark shadow, and partly bright with patches of sunshine; while the terrace, on which were the ruins of Hierapolis, glittered with the reflection of the white masses of incrustation, resembling sheets of water or of ice falling over the edge. A rainbow of the most vivid colours I ever beheld, with an outer one, as vivid as rainbows commonly are, extended over the whole of the sites of Hierapolis and Laodicea: this said, or seemed to say, "dark and gloomy as the prospect now is, and has long been in these once highly-favoured regions, the bow of mercy is again shining, and soon shall the rays of the Gospel sun dispel all recollection of the days of Pagan darkness."

We passed another burial-ground, having a few fragments, and equally beautiful with the former (34). Only a fortnight ago scarcely a leaf had burst from the bud; and in the neighbourhood

of Isbarta, it was still winter—now, every tree was in full and luxuriant foliage. At five o'clock we crossed by a bridge of a single arch another stream, flowing down into the Mæander; and at six o'clock, arrived at Sairikeuy, having had another heavy shower on the way. We were so wretchedly accommodated when first at this place, having had a damp and filthy hole on the ground floor, that we were agreeably surprised on being put into the apartment lately occupied by the Protosyngelos. We were sorry to hear various stories of the exactions of the bishop on his visitation; he had received five thousand piastres from Sairikeuy alone. But we recollected that the complainants were Greeks, and that the bishop had ingenuously admitted to us that he feared his diocese considered him as a cruel oppressor; though he only called on them for the sum absolutely necessary for his payments to the government, and the maintenance of his household. A most extraordinary instance of the pertinacity with which a Greek adheres to his religion occurred only five days ago at Denizli. A man was accused of adultery with a Turkish woman; the alternative, in such cases, is either to become a mussulman, or death. The man, though of notoriously bad character, refused to abjure Christ, received two thousand strokes of the bastinado, and after lingering for three days in a

horrible state of suffering, died; and will henceforth be held in high regard by the Greek church as a martyr.

Friday, April 21.—We had given the Cattivocchio to our apartment by praising it last night, for scarcely had we retired to rest, before we heard a sound which I mistook for a cat or a rat attacking our larder; it was the rain dripping at first, and then pouring through the flat mud roof upon our beds. It continued without intermission all the morning, but the weather appearing rather brighter, though still rainy about noon, we resolved to set out for Bulladan. It was about a quarter past one when we quitted Sairikeuy. According to established usage, Milchon led us out of the road, and we should speedily have had to ford or swim across the Mæander, if some Turks had not shown us the proper road by the wooden bridge; which, after retracing our steps a considerable way, and then crossing corn fields, hedges and ditches, we arrived at. On the other side of the bridge, our road lay nearly north, or north-north-west, over a plain, which in fine weather would have been delightful, but which was now almost impassable; not from the quantity of water, but the difficulty which the horses had of keeping a firm footing on the slippery ground. A ridge of hills lay on the left, and the plain with the range of Messogis, on which

stands Hierapolis, at right angles with our road, Hierapolis itself being at the right in front; afterwards we turned to the left, in a direction nearly west, or west-north-west, between the ridges of mount Messogis. About three o'clock we saw abreast of us on the right the village, or rather town from its size, of Yenikeuy or Yenisher; and at this time passed a burial-ground with many pillars and other fragments. I kept a constant look out for the ruins of Tripolis, but the cold was so intense, that it was extremely difficult to pay much attention to objects of curiosity.

We arrived at Bulladan about half past five, having had nearly the same course west, or west-north-west, and through scenery which, from the beauty of the mountains on either side, would in finer weather have been highly interesting. On arriving at Bulladan, we were all nearly frozen, and seeing the mountains about the town covered with snow, we were surprised to hear it had fallen this day, and that none had fallen before during the winter. Bulladan is situated, as described by Chandler, on the slopes of a mountain, and is a handsome looking town, containing one thousand houses, and four mosques. It was the native place of our janissary Memet, and as he had not been here since he was a boy, above thirteen years, the expression of joy on his countenance soon told us

he had forgotten the snow, and every other peril of the journey. We had a good apartment in the khan, but suffered so severely from the cold, for the snow fell plentifully all the night, that Nicola was called up at twelve o'clock to make a blazing fire.

Saturday, April 22.—We rose at six o'clock, but the weather was too severe to think of starting. I placed the thermometer in the open gallery at seven o'clock, and it soon fell to thirty-four. At half past nine we were on horseback, and quitted Bulladan, with more satisfaction than poor Memet, who, in addition to local attachment, had last night contracted a marriage with a young lady, who of course he had never seen (nor would see till after the marriage ceremony), and perhaps had never before heard of. The female relations only are permitted to see the selected object, and according to their report, the bridegroom expectant makes up his mind to marry or not to marry. Memet had lost his mother; his only sister was in Smyrna, and he therefore trusted to the report of an old aunt. On our road we were treated by him with figs and dried nuts, a present from the lady's family. The cold was nearly as severe as yesterday, at least during our passage over, or rather between the ridges of mount Messogis. Our course was north-west. At half past eleven we had crossed a river

several times, and the village of Debrent lay close on our right hand. At this place two poor Greek boys, who had been permitted to avail themselves of our protection from Sairikeuy, and were going to Philadelphia, were detained and examined. They were released on the payment of a few paras, and soon rejoined us. They were natives of Rhodes, and had been robbed about twenty days ago of several hundred piastres, the amount of their earnings, by a Greek pirate, who had also plundered an English ship of property to a large amount, at the same time. From this time till one o'clock we passed through a narrow winding defile between high mountains, well clothed with evergreens. The same river ran through it, and we crossed and re-crossed it again at least ten times. About one o'clock we left the defile and entered on a level road, with the ridge of Messogis still on the left, nearly close to the road, with several villages on its slope; on the right an extensive plain, bounded by another ridge of hills; while before us the plain was terminated by mount Tmolus, with its peaks capped with snow. The river which we had passed so often now flowed on our right towards Philadelphia. At half past three we arrived at Ignighioul, a very small village, in which we were fortunate in finding tolerable accommodations. A letter of introduction to the

aga, kindly given me by the Kiaya Bey of Smyrna, would no doubt have procured us better; but the aga was from home, and not expected to return till night.

Sunday, April 23.—Our attendants were all in bad humour this morning, and with some reason; they were fasting from want of money. Having repeatedly advanced considerable sums on the road, though contrary to an express agreement on leaving Smyrna, we were obliged at length to say we would advance no more; in fact, we could not, having scarcely enough for our own necessary expenses. My letter to the aga, being also a letter of credit, would have helped us out of this dilemma, but the aga was now asleep, and must not be disturbed. It was also the Sabbath-day, and we were anxious to be at Philadelphia without loss of time. In short, we gave them a share of our own breakfast, and promised to borrow some money on our arrival at Philadelphia. We left Ignighioul at seven o'clock, riding in a north-north-west direction, over a finely cultivated plain inclosed with well-made edges, within which were rich corn fields, &c.:—mount Tmolus appeared to be before us at right angles with our road, but afterwards we found the range of hills on the left, terminating in that of Tmolus, formed rather a semicircle. On the right lay a high ridge of mountains bounding the extensive

plain, in which runs, though we did not see it, the same river we had so often seen yesterday.

At a quarter after eight crossed a river running down into this plain; and an hour after came to an extensive burial-ground, in which were many fragments, and on some a large and ancient cross. At half past nine we crossed a small stream, flowing down from a mill on the left, close to which we were detained at a cafenét till ten o'clock, by the falling of the baggage horse. Here were evident marks of an ancient town, a wide and high ridge running straight from the left down into the plain; the hill near which this commenced on the mountain side at the left was evidently levelled and squared at the top and angles; and a conical hill below it in front of a narrow ravine, through which flowed the stream, was most probably the acropolis. Heaps of large but rough stones lay all around, and very near the cafenét was another burial-ground, with numerous pillars and other fragments.

PHILADELPHIA.

We arrived at Allah Sher, the ancient Philadelphia, at a quarter before eleven, entering the town through chasms in the old wall, but which, being built of small stones, did not appear to be much

older, if so ancient, than the last days of the lower empire; the passage through the streets was filthy in the extreme, though the view of the place as we approached it was extremely beautiful, and well entitled to the appellation of the "fair city." I had a letter for the Motslem from Suleiman Aga, the grand customer of Smyrna; Memet carried it to him; and returned speedily with a very different expression of countenance from his sombre looks, while fasting at Ignighioul. The Motslem not only sent his cashier instantly to supply us with all the money we might need, but requested us to go to the Greek bishop's palace, who had his orders to lodge and entertain us in the best manner possible. We walked through the town and up to the hill on which formerly stood the acropolis: the houses were mean in the extreme, and we saw nothing on the hill but some walls, evidently of much more modern date than either the times of the Roman or even the lower empire. On an adjoining hill, separated from the first by a deep fosse or a narrow ravine, were similar fragments of walls, but we observed a few rows of large square stones just appearing above the surface of the ground. The view from these elevated situations was magnificent in the extreme; highly cultivated gardens and vineyards lay at the back and sides of the town, and before it one of

the most extensive and richest plains in Asia. The Turkish name, Allah Sher, "the city of God," reminded me of the psalmist: "beautiful for situation is mount Zion, &c." There is an affecting resemblance in the present condition of both these once highly favoured "cities of God;" the glory of the temple is departed from both; and though the candlestick has never been removed from Philadelphia, yet it emits but a glimmering light, for it has long ceased to be trimmed with the pure oil of the sanctuary. We returned through a different part of the town, and though objects of much curiosity, were treated with civility, confirming Chandler's observation that the Philadelphians are a "civil people." It was extremely pleasing to see a number of turtle-doves on the roofs of the houses; they were well associated with the name of Philadelphia. The storks retain possession still of the walls of the city, as well as the roofs of many of the houses.

We called upon the bishop at three o'clock, who received us with much kind attention. He had given us an invitation at our first meeting in Sairikeuy, and the request of the aga was almost unnecessary. At five o'clock we accompanied him to his church. It was Palm-sunday, and the service extremely long. I could not help shedding tears, at contrasting this unmeaning mummery

with the pure worship of primitive times, which probably had been offered on the very site of the present church. A single pillar, evidently belonging to a much earlier structure, reminded me of the reward of victory promised to the faithful member of the church of Philadelphia. "Him that overcometh will I make a pillar in the temple of my God, and he shall no more go out: and I will write upon him the name of my God, and the name of the city of my God, &c."

The bishop insisted on our remaining in his house for the night, and was very communicative. We learnt from him that there were in Philadelphia about three hundred Greek houses, and nearly three thousand Turkish; that there were twenty-five churches, but that divine service was chiefly confined to five only, in which it was regularly performed every week, but in the larger number only once a year. He pointed out to me from his corridor a part of a high stone wall, having the remains of a brick arch on the top, which he said was part of the church of the Apocalypse, and dedicated to St. John. It would have been useless to have attempted to convince him that such a structure would only have been erected after the empire became Christian, and that the early followers of a crucified master had not where to lay their heads, much less magnificent temples

to worship in. At the same time it is more than probable that the remains of the church of St. John are really those of the first Christian church in Philadelphia. We saw at Ephesus, and subsequently at Sardis, precisely the same kind of building, stone walls with brick arches, and which tradition said positively were remains of churches. This solitary fragment, in deepest shadow, was strongly contrasted with the light and lofty minarets of three adjoining mosques, blazing with innumerable lamps, as usual after sunset during the ramazan. The bishop said that the Christian population was on the increase in Philadelphia, but the Turkish on the decrease. Mr. Hartley, from the facility with which he speaks the modern Greek, had a very long conversation with him, in which I could only bear a very small part.

Monday, April 24.—We slept in the same apartment in which the bishop had entertained us; and at break of day were disturbed by several priests passing through it, previous to reading prayers, in the bishop's apartment adjoining. Over the door of his own room was written in Greek Γνωθι σεαυτον, "know thyself;" and similar sentences above all the other apartments, as "obey the laws," "honour your parents," "reverence the elders," &c. Having made a note in my last journey to Sardis of some ancient manuscripts of

the Gospels, which were said to be in one of the churches at Philadelphia, the bishop, who knew nothing about them, ordered a search to be made. The priest who was sent on the inquiry told me on his return, that he recollected to have formerly seen some very old pieces of parchment, but that he had learnt to-day the children (παιδια) had torn them all up. Mr. Hartley saw two copies of the Gospels on vellum, at a school, but they were of no great antiquity. Our inquiries, however, led to the information that in the neighbourhood of Cæsarea there is a manuscript of the Gospels in capital letters; and which is held in such high veneration, that the Turks always send for it when they put a Greek upon his oath. We took leave of the bishop about ten o'clock, much pleased with his manners, intelligence, and hospitality: his cook followed us to the khan with a supply of provisions for our journey. I am convinced he would not have been less kind, if the Motslem had not told him to entertain us "as friends of the grand Seignor!" While the horses were loading, I found a few medals, and more patients.

Attalus Philadelphus, brother of Eumenes, was the founder of Philadelphia, which stood on a root of mount Tmolus, by the river Cogamus. The frequent earthquakes which it experienced were owing to its vicinity to the Catakekaumene.

Even the city walls were not secure, but were shaken almost daily, and disparted. The inhabitants lived in perpetual apprehension, and were always employed in repairs. They were few in number, the people chiefly residing in the country, and cultivating the soil, which was fertile.

John Ducas, the Greek general, to whom Laodicea submitted, took Philadelphia, with Sardis, by assault, in 1097. It was again reduced, about the year 1106, under the same emperor, without difficulty. Two years after, the Turks marched from the east, with a design to plunder it and the maritime cities. In 1175, the emperor Manuel, falling into an ambuscade of the Turks, not far from the sources of the Mæander, retired to Philadelphia. In the division of the conquests of sultan Aladin in 1300, the inner parts of Phrygia, as far as Cilicia and Philadelphia, fell by lot to Karamân. The town, in 1306, was besieged by Alisuras, who took the forts near, and distressed it, but retired on the approach of the Roman army. The Tripolines requested succour from the general, on his way to Kliara; and he defeated the enemy at Aulak. It is related, that the Philadelphians despised the Turks, having a tradition that their city had never been taken. After this exploit, the grand duke Roger returned hither, by the forts of Kula and Turnus, and exacted money.

In 1391, Philadelphia singly refused to admit Bajazet; but wanting provisions, was forced to capitulate. Cineis, after his reconciliation with Amir, prince of Ionia, drew over to his interest this place, with Sardis, Nymphéum, and the country as far as the Hermus.

Smith says, it was a city formerly of as great strength as beauty, having had three strong walls toward the plain, a great part of the inmost wall yet standing, though decayed and broken down in several places, with several bastions upon it.

A mile and half out of the town to the south is, or was, according to Smith, a thick wall of men's bones, confusedly cemented together with the stones, in all probability raised by the command of Bajazet the first, to express his revenge and furious rage against the distressed citizens, for daring to withstand so long his victorious arms. "These bones are so entire," says Rycaut, "that I brought a piece thereof with me from thence." And yet Chandler discovers that this wonder is the remnant of a duct, which conveyed water of a petrifying quality, as at Laodicea. "This incrusted some vegetable substances, which have perished, and left behind, as it were, their moulds."

The following testimony from the author of the Decline and Fall of the Roman Empire, to the truth of the prophecy, "I will keep thee in the hour of

temptation," is as valuable as remarkable. "At a distance from the sea, forgotten by the emperor, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and at length capitulated with the proudest of the Ottomans, in 1390. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins."

We quitted Philadelphia at half past ten. Mount Tmolus lay close on the left, and the plain on the right. At twelve o'clock we crossed a green ridge running down from the left into (and perhaps across) the plain; and five minutes after crossed a stream flowing down in the same direction, close to which was a burial-ground with numerous fragments, and another stream having the same course just beyond it. At half past one stopped at a cafenét till a quarter past two, when we immediately crossed another stream. At a quarter before three found in an old burial-ground the inscription (No. 27), of which Smith had only begun the copy. Crossed another stream at three o'clock, running into the plain like the others, and near it saw some fragments of an ancient wall. In another quarter of an hour we crossed a water-course nearly dry. Close to the road on the right was a pillar, with an inscription nearly illegible. At a quarter before five, a village lay on the mountain side at the left, from which

issued another stream. At six o'clock, having passed many smaller rivulets, we crossed a considerable river. In another quarter of an hour we were settled at the Tatar Arab Café. Our guides wished us to sleep at the village of Salicky, which lay on the side of the road, about an hour behind us; but we were pressed for time, and overruled their arguments and wishes. At Salicky, there are thirteen Greek houses, and thirty-five Turkish. Tatar Arab Café has eight Greek houses, and is close to Tatar Deré, where the little population, all Christian, occupy nine houses and five mills, and have a church.

Tuesday, April 25.—Left the Tatar Arab Café for Sardis at eight o'clock, and arrived at Sardis at nine.

SARDIS.

The appearance of the hill of the acropolis from the opposite bank of the Hermus is that of a triangular insulated hill, close at the back of which rise ridge after ridge of mountains, the most elevated covered with snow. On approaching close to it, the hill, as well as most of the mountains at the back, are perceived to be of a reddish sandstone, and those at the west especially, as well as the acropolis itself, of the most extraordinary

and fantastic outline; the crumbling nature of the sandstone will in part account for this; but a more satisfactory solution will be found in the terrible earthquakes which have so often changed the face of Asia Minor, raising, according to Tacitus, valleys into mountains, and depressing mountains into valleys. Certainly no inferior agency can account for the jagged and distorted forms of the peaks of mount Tmolus, for a considerable distance from Sardis, towards Smyrna.

Sardis, the capital of Lydia, identified with the names of Crœsus, and Cyrus, and Alexander, and covering the plain with her thousands of inhabitants, and tens of thousands of men of war;—great even in the days of Augustus;—ruined by earthquakes, and restored to its importance by the munificence of Tiberius;—Christian Sardis, offering her hymns of thanksgiving for deliverance from pagan persecution, in the magnificent temples of the Virgin and Apostle;—Sardis, again fallen under the yoke of a false religion, but still retaining her numerous population, and powerful defence, only five hundred years ago:—what is Sardis now? "Her foundations are fallen; her walls are thrown down." "She sits silent in darkness, and is no longer called the lady of kingdoms." "How doth the city sit solitary, that was full of people." A few mud huts inhabited by

Turkish herdsmen, and a mill or two, contain all the present population of Sardis. The only members of the church of Sardis are two Greek servants to the Turkish miller; and how little operative the spirit of primitive Christianity is on one at least of these men will be subsequently shown.

The acropolis is of extremely difficult and dangerous ascent, and the few walls at its summit, in which are an inscription or two, and some ancient fragments, including hexagonal and twisted columns, would not compensate for the risk and fatigue; the view is, however, magnificent; the plain of the Hermus, the tumulus of Halyattes, the Gygæan lake, &c. In my first visit to Sardis last December, I was accompanied by some naval friends; one of whom, with the fearlessness so characteristic of a British sailor, mounted to the top of a high but narrow fragment, considerably out of perpendicular, and inclining over that tremendous precipice, which Crœsus neglected to guard, as believing it to be wholly inaccessible; the fragment was undermined by many a perforation beneath, and at the top the whole crumbled under the touch like dust. It reminded me of the feat of another distinguished naval officer, who stood on the narrow edge of what is commonly called the chair at the summit of St. Michael's

mount, in Cornwall. I should adjudge the palm of hardihood to my Sardis friend, for the wall on St. Michael's was firm as the rock.

Of the temple of Cybele, only two pillars remain at present; the Turks have recently destroyed the rest, for the sake of the lead connecting the blocks. It is impossible to behold these magnificent columns, of which "the capital," says Mr. Cockerell, "appeared to me to surpass any specimen of the Ionic I had seen, in perfection of design and execution," without being inexpressibly affected. Colonel Leake believes these remains to be antecedent to the capture of Sardis by Cyrus, and yet the columns are as perfect as if erected yesterday (*35*)!

The object of greatest interest to the christian traveller are the ruins of two churches; one at the back of the mill, said to be the church of the Panagia, and another in front of it, called the church of St. John. Of the former there are considerable remains, and it is almost wholly constructed with magnificent fragments of earlier edifices: it must be this to which Colonel Leake alludes, as being perhaps the only one of the Seven Churches, of which there are any distinguishable remains; but there are also some remains of the church of Pergamus. Of the other, there are several stone piers, having fragments of brick arches above

them, and standing east and west. When Smith wrote, a Christian church, having at the entrance several curious pillars, was appropriated to the service of the mosque.

A theatre, and stadium connected with it, are distinguishable under the northern brow of the acropolis, but the remains are few. Mr. Cockerell calculates the exterior diameter of the theatre at three hundred and ninety-six feet, and the interior one hundred and sixty-two.

Of the supposed Gerusia, called also the house of Crœsus, which lies in the plain to the westward of the acropolis, I measured the first room, semicircular at both ends. It was one hundred and fifty-six feet long, by forty-two and a half wide; and the walls, celebrated for the durability of the bricks, were ten feet and a half thick. Might not this have been the gymnasium?

There are some other remains, built of very massy stones, now much corroded by age, on the eastern side of the acropolis, near a small stream, one of the branches of the Pactolus which runs down into the Hermus. These remains appear to have been oblong apartments, once evidently arched, and standing north and south; the bed of the adjoining stream and the stones are not golden at present, but of a dark ochreous colour, as if containing iron. Mineralogists are, I believe,

agreed that most of the auriferous sands in all parts of the world are of a black or reddish colour, and are consequently ferruginous. It was observed by Reaumur, that the sand which accompanies the gold of most rivers is composed of particles of iron, and small grains of rubies and hyacinth. Titanium has also been detected in the same sand; and it would appear from the chalybeate springs which have been discovered in that part of north Carolina which affords gold, that the soil is there ferruginous.

The following account of Sardis is from Dr. Chandler. "Lydia was celebrated for its city Sardis, which was of great antiquity, though posterior to the war of Troy. It was enriched by the fertility of the soil, and had been the capital of the Lydian kings. It was seated on the side of mount Tmolus, and the acropolis was remarkable for its strength. This was on a lofty hill; the back part, or that toward Tmolus, a perpendicular precipice. One of the kings, an ancestor of Crœsus, it is related, believed that by leading a lion about the wall he should render the fortress impregnable, and neglected that portion of it, as totally inaccessible.

Crœsus, who was tyrant or king of all the nations within the river Halys, engaging Cyrus, who had followed him into Lydia, was defeated in the plain before the city, the Lydian horses not

enduring the sight or smell of the camels. Cyrus then besieged him, and offered a reward for the person who should first mount the wall. One of his soldiers had seen a Lydian descend for his helmet, which had rolled down the back of the acropolis. He tried to ascend there, where not even a sentinel was placed, and succeeded.

"Afterwards, the Persian satrapas, or commandant, resided at Sardis, as the emperor did at Susa.

"In the time of Darius, the Milesians sailed to Ephesus, and leaving their vessels at mount Corissus, marched up by the river Cayster, and crossing mount Tmolus, surprised the city, except the acropolis, in which was a numerous garrison. A soldier set fire to one of the houses, which were thatched, and presently the town was in flames. The Ionians retreated to Tmolus, and in the night to their ships.

"The city and acropolis surrendered, on the approach of Alexander, after the battle of the Granicus. He encamped by the river Hermus, which was twenty stadia, or two miles and a half distant. He went up to the acropolis, which was then fortified with a triple wall, and resolved to erect in it a temple and altar to Jupiter Olympius, on the site of the royal palace of the Lydians.

"Sardis under the Romans was a large city, and

not inferior to any of its neighbours, until the terrible earthquake, which happened in the time of Tiberius Cæsar. Magnesia by Sipylus, Philadelphia, Laodicea, Ephesus, and several more cities, partook largely in that calamity, but this place suffered prodigiously, and was much pitied. The munificence of the emperor was nobly exerted to repair the various damages, and Sardis owed its recovery to Tiberius.

"The emperor Julian made Chrysanthius, a Sardian, of a senatorial family, pontiff of Lydia. He attempted to restore the heathen worship, erecting temporary altars at Sardis, where none had been left, and repairing the temples, if any vestiges remained. In the year 400, the Goths under Tribigild and Caianas, officers in the Roman pay, who had revolted from the emperor Arcadius, plundered this city. In the subsequent troubles in Asia, the natives in general were compelled to retire for safety to the hills and strong holds. At Sardis they permitted the Turks, on an incursion of the Tartars in 1304, to occupy a portion of the acropolis, separated by a strong wall with a gate, and afterwards murdered them in their sleep.

"It was on the side of the theatre the effort was made, which gave Antiochus possession of Sardis. An officer had observed that vultures and birds of prey gathered there about the offals and dead

bodies, thrown into the hollow by the besieged, and inferred that the wall, standing on the edge of the precipices, was neglected, as secure from any attempt. He scaled it with a resolute party, while Antiochus called off the attention both of his own army and of the enemy by a feint; marching as if he intended to attack the Persian gate. Two thousand soldiers rushed in at the gate opened for them, and took their post at the theatre, when the town was plundered and burned."

Previous to quitting Sardis, I was deeply affected by an instance of bad principle in one of the two Christians at Sardis. I was anxious to send a letter to Smyrna, and requested this man simply to forward it by one of the numerous caravans, which are almost hourly passing before the mill door, and as an inducement, offered to give him a Greek Testament. I had made the same man a present last December. He flatly and surlily refused to do it; while a Turk, who accidentally came in at the moment, voluntarily offered to convey it, and he was as good as his word.

We left Sardis at a quarter before eleven, and crossed the plain in an oblique direction, north-west, towards the Hermus, to ford the ferry. We arrived at the river, having crossed an extensive burial-ground on our way full of fragments, at half past twelve. The ferry-boat was destroyed;

no alternative remained but to ford the river, or return to Smyrna without seeing Thyatira. It was very broad, and looked very formidable. While we were hesitating, a fine Turkish lad of eighteen came up to us, and, unsolicited, offered to be our guide. He accompanied us to the brink of the river a short way below, and pointed out the fording place. The surigee plunged in, but before he had reached a quarter of the way across, he became terrified, and returned. The young Turk instantly mounted one of the horses, and rode in before us. It was providentially not so deep or rapid as to throw the horses off their legs, though very broad, and we reached the opposite bank in safety, though sufficiently wet. We offered some money to our guide who had earned it so well, but, with a generosity which formed a most striking contrast to the conduct of the Christian at Sardis, he positively refused to take a para! After crossing the Hermus, our course was due north, by a very gradual ascent to a village, close to which our further advance in that direction was arrested by a narrow but deep morass, and we were compelled to return some way to find a sort of bridge on the right. Crossing it at a quarter after one, we had on our right a large oblong elevation, squared like an entrenchment, behind which rose the top of the enormous tumulus of Halyattes, the Gygæan

lake lying beyond it, though not just then in view (36). Our road was now through an extensive and open, though not level country, covered with innumerable tumuli; the larger number of stupendous size. It gave a powerful but affecting impression of the once mighty metropolis of the empire of Lydia; but even the population of that great city, and the countless hosts of Lydians and Persians, and Greeks and Romans, which fought and fell in the plains before it, were scarcely sufficient to account for the multitude of these astonishing monuments. Perhaps, like the mummy plains in Egypt, this might be a place of interment of peculiar sanctity, not for the metropolis only, but the whole province. That a temple of Diana, called Colœne, once existed near the spot, reputed of great sanctity, gives plausibility to the conjecture. The remains of the temple no longer exist, and the "princes" of Lydia, her wise men, her captains, and "her rulers and her mighty men, sleep a perpetual sleep." Having quitted these memorials of the pride and insignificance of man, we passed over extensive pasturage and corn lands, our course still north; and at half past three entered a plain, having a range of hills on the left, and the head of the Gygæan lake on the right, near the road. The whole of this plain was covered with a thin coat of whitish mud, the deposit of the

water, which covers the whole of it during the winter. At half past four we turned to the left, at the narrow termination of the plain, and soon after entered some inclosures, and then a good road bordered with hedges; a range of mountains being on the left. At half past five arrived at the town of Marmora, and settled ourselves at the khan. The situation of Marmora, on the side of a lofty precipitous mountain, reminded me of Sagalassus. We were told that there were a thousand Turkish houses, and seven Greek: the former is certainly exaggerated, and the latter underrated. The account in a late publication that "Marmora contains between four and five hundred houses, of which fifty are Greek, four mosques, and one Greek church with two priests," is no doubt much nearer the truth.

Wednesday, April 26.—I copied an inscription (No. 28) in the market-place, opposite our khan, and from the many pillars and fragments which were dispersed about the town, Marmora occupies, without doubt, the site of an ancient town. We met with nothing to tell us its name*. Quitting Marmora at half past seven, I copied another inscription (No. 29) on a fountain close to the town, and at half past eight crossed a river flowing from the left, our course being north. We were now

* Smith supposes it to be on the site of Exusta.

in an extensive plain, and at twenty minutes before nine came to a very large burial-place, full of innumerable fragments of pillars, &c. We had no time to examine them sufficiently, but they doubtless contain many inscriptions. Close on the right was a road distinctly cut through the rock on the top of the mountain; a town probably lay on the other side. At half past nine we passed a tumulus close on the right, having a short time before noticed another on the left. At half past ten came to another burial-ground near the village of Kenesh, and copied the inscriptions (Nos. 30, 31, 32). About eleven o'clock entered the magnificent plain of Thyatira. At twelve o'clock passed a third burial-ground, the same probably mentioned by Dr. Smith, and where he copied an inscription. We reached Ak-hissar, the ancient Thyatira, at half past twelve, and alighted at a khan magnificent for its extent, called the pambouk (cotton) khan.

THYATIRA.

The appearance of Thyatira as we approached it was that of a very long line of cypresses, poplars, and other trees, amidst which appeared the minarets of several mosques, and the roofs of a few houses at the right. On the left a view

of distant hills, the line of which continued over the town; and at the right adjoining the town was a low hill with two ruined windmills.

Thyatira is a large place, and abounds with shops of every description. The population is estimated at three hundred Greek houses (the papas told us five hundred), thirty Armenian, and one thousand Turkish; nine mosques, one Armenian, and one Greek church. We visited the latter; it was a wretchedly poor place, and so much under the level of the church-yard, as to require five steps to descend into it. The priest told us that the bishop of Ephesus is the Αρχιερευς, of Thyatira. We intended to give him a Testament, but he seemed so insensible of its worth, that we reserved it, as it was our only remaining copy, and bestowed it afterwards much better.

We had not been long in our lodgings before an immense troop of horsemen took possession of the khan. It was the new motslem of Aidin-Guzel-hissar, with his numerous suite, all superbly dressed, on his way from Constantinople to his government; bearing an order to depose the present motslem, the friend of Dr. Pascal, and the enemy of poor Dandoria. It was an interesting sight, and gave a more oriental appearance to the khan and town in general than any thing I had yet seen. These were evidently

Turks of the court, and strongly contrasted with those of the remoter districts. It was amusing to see these dandy gentlemen attending with their coarse hair bags to receive the allowance of barley for their horses. We had some reason to fear the want of a lodging, but a respectable young Greek of Therma, who said he was of French extraction, most kindly gave us his chamber, where we were extremely well accommodated. Mr. Hartley had a long and serious conversation with this young man and several of his friends, who seemed more impressed by the truths he spake to them than any I had yet seen on our journey.

"Very few of the ancient buildings," says Smith, "remain here; one we saw, which seems to have been a market-place, having six pillars sunk very low in the ground, about four spans only left above. We could not find any ruins of churches; and inquiring of the Turks about it, they told us there were several great buildings of stone under ground, which we were very apt to believe from what we had observed in other places, where, digging somewhat deep, they met with strong foundations, that without all question have formerly supported great buildings. I find by several inscriptions that the inhabitants of this city, as well as those of Ephesus, were in the times of heathenism great votaries and wor-

shippers of the goddess Diana. The city has a very great convenience of water, which streams in every street, flowing from a neighbouring hill to the eastward of it about a mile off; there being above three thousand five hundred pipes, if the Turks may be credited, to convey it to every part of it. It is populous, inhabited mostly by Turks, who have eight mosques here, few Christians residing among them; those Armenians we found here being strangers, who came hither to sell shashes, handkerchiefs, &c., which they bring out of Persia. They are maintained chiefly by the trade of cotton wool, which they send to Smyrna, for which commodity Thyatira is very considerable." "It is this trade," says Rycaut, "the crystalline waters, cool and sweet to the taste, and light on the stomach, the wholesome air, the rich and delightful country, which cause this city so to flourish in our days, and to be more happy than her other desolate and comfortless sisters."

It was at Thyatira that Antiochus collected his forces, before his defeat near Magnesia by the Romans, under the consul Lucius Cornelius Scipio.

Thursday, April 27.—Leaving Thyatira at half past six, after another hour we crossed a river flowing from the right; and at half past nine crossed by a wooden bridge another stream, having

the same direction. This was very muddy; the first quite clear. Our course had been, and continued to be, west, and through open and extensive but not quite level country, having little cultivation, and fewer signs of population, flocks and vultures excepted, with which it abounded. Of the latter we saw twenty-five as large as a turkey congregated together, within half a gun shot of the road. At a quarter before ten our road lay by the side of a wide river, running down from east to west, the Hyllus, called also the Phrygius. At a quarter past ten entered another spacious and level plain. The river now ran off in an oblique direction far away from our left. In another quarter of an hour we saw a village called Boulána, on the banks of this river, distant from our road perhaps three or four miles. This is probably the Bullene of the maps, supposed to occupy the site of the ancient Apollonia *.

At eleven o'clock we stopped at a coffee-hut,

* "Not Apollonia, but Apollonis, which was named after the wife of Attalus the first; its citizens were called Ἀπολλωνιδεῖς, Apollonidænses. The position of Apollonis here indicated by Mr. A. agrees much better with Strabo, than that in which I have placed Apollonis on the map on the authority of some former travellers. Strabo says, that Apollonis was 300 stades from Pergamum, and the same distance from Sardeis; and that in the road from Pergamum to Sardeis, Apollonis lay on the right hand, and Thyateira on the left."—*Note by Colonel Leake.*

close to which, in a small burial-ground, are some fragments of pillars. On one I read the word ΑΠΟΛΛΟΝ ..... the rest too much decayed to be deciphered without much time and attention.

Left the coffee-hut at half past twelve, and at one o'clock had the same river close again to our road on the left. At a quarter past two, having passed through rich corn fields, our course was south-west; we crossed the Hyllus by a wooden bridge at a quarter before four, and the Hermus by another wooden bridge at four o'clock; and after another quarter of an hour crossed a third bridge of similar construction. We arrived at Magnesia ad Sipylum at a quarter past five, having been delayed for the last hour by the illness of one of the horses. Almost the whole way from the cafenét we had been accompanied by a party of Turks, driving a considerable number of horses; they were returning from having escorted the pacha of Magnesia, Mustapha, to Thyatira, on his way to Constantinople, and thence to join the army in Greece. These men amused us exceedingly by their mad feats of horsemanship: their seat in the saddle and perfect command of their horses were astonishing; though several had no other bridle than simply a circle of cord passed through the horse's mouth. A poor black had a most desperate fall in leaping over a hedge of con-

siderable height; the horse threw him into a deep ditch, fell upon him and over him to appearance half a dozen times; and yet the fellow rose up, and most coolly replied to my anxious inquiries if he was hurt, "Τίποτες," It is nothing.

The view of Magnesia on approaching the town is the finest I have yet seen in Asia Minor. The steep ridge of Sipylus terminating abruptly at the left again reminded me of Sagalassus. There are

Turkish houses, eight hundred Greek, three hundred and fifty Armenian, and about one hundred Jewish; thirty-three mosques, one Greek church, two Armenian, and two synagogues. When Tournefort wrote there was a great difference, or he was misinformed. He says "the Jews, who are more numerous than the Greeks or Armenians, have but three synagogues;" and Van Egmont, though he says Magnesia is as large as Smyrna, calculates the Greeks at only one hundred families.

Friday, April 28.—Though the morning was rainy, we took a walk at an early hour up the hill of the acropolis. I carried a compass with me, to ascertain the effect of the magnetic rock upon it. In most situations we remarked no sensible difference; but at one place, when placed upon a large rock about half way up the hill, it was visibly and considerably affected, though not in the degree men-

tioned by Chishull. The day was an unfavourable one for a distant view, and we did not in consequence take the trouble to reach the top of the hill, but returned to the khan and mounted our horses for Smyrna. I was anxious to learn if there was still a manufactory of red stained glass as in the time of Chishull, and was disappointed to find the art is at present as unknown in Magnesia as in England. Every other colour has been brought, I apprehend, to the highest perfection possible in England, but if I am not misinformed, red glass of a particular tint is still a desideratum; and yet I have often seen it in the stained windows of Turkish houses (37).

We quitted Magnesia at nine o'clock, going westward at the foot of Mount Sipylus. At a quarter past ten entered a ravine, south-south-west, with a river by the road on the right, flowing down from the south. Crossed the same stream almost immediately after by a bridge of six arches, and very soon after by another bridge of three arches. At eleven o'clock began to ascend Mount Sipylus, and after a very winding, troublesome, and stony ascent came to a cafenét about twelve. In another half hour reached the summit; and at a quarter before one caught the first view of the bay of Smyrna. Another stony but better road brought us to another cafenét towards the bottom of the

hill. The general view was magnificent, and the scenery in the immediate neighbourhood of the cafenét peculiarly beautiful. We rested here a short time, proceeding again at two o'clock, and in half an hour more crossed by a bridge a river flowing down from the right; having mounted another low ridge (38), our course west-south-west, we arrived at the bottom on the opposite side by a very gradual descent, entered the plain of Hadgilar at half past four, and arrived at Smyrna at half past five.

SECOND JOURNEY.

SECOND JOURNEY.

Tuesday, September 5.—Left Sedikeuy at five o'clock in the morning; our party consisting of Milchon the Armenian, Memet a surigee, my Greek servant Constantine, and six horses. I had proposed to take Memet the English janissary, who had accompanied us on the former journey; but since the abolition of that formidable body, including even the very name, Memet had been in the service of Suleiman Aga. I did not so much regret this, because I relied on Milchon's assurance that our former surigee, Mustapha, would go with us, and we had always found him infinitely more active and efficient than both the janissary and Armenian. It was a serious disappointment to hear he was gone to Constantinople, and I was compelled to have instead of him a man whose principal talents lay in sleeping, and eating carpoushes (water-melons).

Half an hour brought us into the great road

from Smyrna to Baindir. At six o'clock both sides of it were thickly wooded with young pines, &c. At half past six crossed by a bridge of two arches over a river nearly dry, and at seven crossed another stream; both from the mountains of Tartalee. At eight o'clock at the cafenét of Trianda, close to which flows a more considerable river than the former, and which has been supposed to be the Halesus (1); at nine o'clock at another cafenét, near which are some fragments and an inscription.

I observed on the right of another cafenét, which we reached at ten o'clock, a small elevation of the ground flattened at top, as if for a camp. The thicket of evergreens, pines, &c., had terminated some little time before this, and was succeeded by an extensive plain on the right, but almost close to which on the left was the range of mountains rocky and bare of wood; they had previously been well clothed.

At half past ten was an extensive burial-ground, with numerous fragments; at eleven, having passed a rather narrow space where the mountains on each side approached each other, the magnificent plain of Baindir opened on our view, separated by this narrow pass from the plain of Tourbali or Metropolis. The Baindir plain was now and then shut out by the small occasional elevations

by the side of the road, and then opened again in full magnificence. Twelve o'clock brought us to another hut, where we rested for half an hour under the delightful shade of some large plane trees; numerous camels surrounded us on all sides, whose drivers, extended at full length, were reposing luxuriously after exposure to a burning sun. On the left of this coffee-hut is a conical hill of rather singular shape, possibly a tumulus. As we proceeded we saw several villages on the slope of Mount Tmolus, which lay nearly close on the left; and about half past one saw an opening between the ridges. A very short time after we entered an inclosed road, with fields in high cultivation, vineyards, olives, &c., on each side. At half past two, an ancient and very extensive burial-place, with many fragments of sculpture, &c. Intending to examine this spot in the evening or the morrow, I did not alight, but I am persuaded that some inscriptions will be found that will throw some light upon the earlier history of Baindir, for that it occupies the site of an ancient town there can be no doubt. We did not arrive at Baindir till half past three, having at this burial-place turned off to the left or north, whereas our road hitherto had been nearly in a straight direction from west to east. Baindir is only twelve caravan hours from Smyrna, and ten

from Sedikeuy, but Milchon was determined his horses should not be injured by hard riding. Baindir lies on the slope of Mount Tmolus, and is said to contain eight thousand houses; of which three hundred are Greek, fifteen Armenian, and five or six Jewish; one Greek church, one Armenian, and five or six mosques. From a window of my apartment in the khan I enjoyed a short time before sunset a most delicious picture. The large city of Tyria, with its innumerable minarets, lay on the slope of the opposite mountain, nearly south-south-east from Baindir; the intermediate plain covered with the richest olives, and trees of every kind; amidst which a village or two, and if my eye did not deceive me, some remains of antiquity. Strolling about the town, I observed in a court a handsomely sculptured sarcophagus, and whilst I was examining it attentively, a Turk volunteered to be my conducteur to a marble with an inscription, which lay some way off from the town, in the direction of Tyria; I accompanied him some way, but it grew dark, and I was compelled to return without seeing it.

Tyria is twenty-five miles from Ephesus. The way is in a long, narrow, and almost deserted vale, through which flows the Cayster. The houses at Tyria are numerous, with trees and gardens intermixed. In the time of Chishull it

had about fourteen mosques, one of which was of royal foundation, as the double minaret showed. The Greeks had two churches. When Tamerlane ravaged Anatolia or the East, in 1402, this was one of the principal cities. He marched to it from Aiasaluk, and forced the inhabitants to pay a ransom. There he was informed of the state of Smyrna. Tyria was in the interest of Cineis, and helped him to recover Ephesus from sultan Solyman. The ancient name, it is supposed, was Tyriæum. It was long mistaken for the Thyatira of the Apocalypse. It agrees better with the site of the Ephesian Larissa, which was twenty-two miles and a half from Ephesus, in the plain of the Cayster: but colonel Leake thinks it occupies the site of the city of the Caystriani; if so, Larissa was probably at or very near Baindir; and the fact of some remains called those of old Baindir, about an hour from the town, towards Tyria, gives probability to the conjecture (2).

In the evening I was visited by some Greeks of the town and others from Cæsarea: to the former I gave a few copies of the first homily, and to the latter, who only spake Turkish, I held out the expectation of a speedy circulation of the New Testament in Turkish characters.

Wednesday, September 6.—Rose at half past three, and quitted Baindir at five, and almost

immediately entered a charming olive grove, which having left at half past five and crossed a dry water-course, our direction nearly south-east, we passed over some poor and uncultivated land, strikingly contrasted with the rich plain which lay at some distance on the right. At six o'clock crossed a road leading to an opening in Mount Tmolus on the left, and probably to Tyria on the right, and soon after saw on the slope of Tmolus the village of Bourghas. We were now in a rich enclosed country. At a quarter past six crossed a dry water-course with a bridge of three arches; on the left another opening in Tmolus, and the large village of Balkar. The mountain lay now farther from the road than before. On the right two little rocky hills rose out of the plain, called Mermeri-tepè, in the direction from Baindir towards Tyria. About seven o'clock we were abreast of Tyria, which lay about two or three miles to the right, almost hid by trees, and some small elevations of ground. The situation of this city, and its numerous white minarets, reminded me of Magnesia. At eight o'clock, the heat being already very oppressive, I rested some time under a large plane till the baggage-horse came up. It is most agreeable to meet with these trees at short distances all along this road; they seem to have been planted as

an act of private charity; and a charity indeed they are, "like the shadow of a great rock in a weary land," to the innumerable caravans which frequent this great commercial road. The river Cayster now flowed along at the distance of little more than a mile on the right; its course marked by tall trees, and the intermediate space between it and the road in cultivated inclosures, principally with maize, on the left; this was contrasted by some wholly uncultivated land adjoining the Tmolus, now very near the road, the slopes of which were spotted with the black tents of the Turcomans. At nine o'clock we were abreast of an opening in the mountains on the right; the Cayster flowing in front of it at a considerable distance from the road; a few minutes after crossed two small streams flowing down from the left; and now Tmolus fell off to a considerable distance. Arrived at the village of Demish at ten o'clock, having diverged towards the left, and after another hour arrived at the town of the same name, lying at the foot of Tmolus. Our road to this town was through English scenery; narrow lanes with high hedges ornamented with rows of tall trees, and on either side small woody inclosures. Having breakfasted, I went in pursuit of medals which might lead to some knowledge

of the ancient history of this place. My inquiries brought a host of Armenians, Turks, and Greeks, making my little chamber (in which the thermometer at half past two was ninety-six, and at four near one hundred), hot beyond sufferance. I saw only four medals; two of Hypæpa, and two of Asis; but such ridiculous value was attached to them, that it was impossible to purchase (3). A circumstance occurred which proved that the Turks are much better informed, at least in every thing connected with their own language and history, than we are usually disposed to allow. A splendidly dressed Turk came into the khan, to whom the others paid so much respect that I fancied he was the aga of the place, and probably he was so.—He was very anxious to tell me that he had a very curious ancient coin, and that he had sent a person to fetch it. In a short time it came, and proved to be a coin of one of the Saracenic caliphs, having on one side a Cufic inscription. He asked me if I knew what it was. I replied that it was a coin of no value; that the letters were Cufic, Eski Arab; that I could not read them, and that very few people could; that I felt quite sure nobody in Demish could read them. The Turk said, I will show you that you are mistaken, and immediately put-

ting the coin into the hand of an old white-bearded Imaun, directed him to read it. The old man having put on his spectacles in due form, and rubbed off the dirt, letter after letter, with his finger, began to read; and to my astonishment read every word to the perfect satisfaction of every body around him. I only remember the date 1262 or 1267, and the word Melec.

I shall long remember my dessert at Demish with the appetite of a gourmand. A splendid Cassaba melon, which at Smyrna costs about two piastres, but here only ten paras, black and Burgundy grapes, and magnificent peaches! Demish contains one hundred Greek, and one hundred Armenian houses; each people has a church; the remainder, which are very numerous, are Turkish.

At half past five left Demish, our course south-south-east, and at a quarter past six passed through the village of Besdema. It was my intention to have gone to Birghi, but Milchon, though expressly directed to take that road, chose to take another more to the south, Birghi lying under the slope of Tmolus. I was much disappointed, because I had learnt from an intelligent Greek at Demish, that one hour from thence on the road to Birghi is a place called Tapaya, where there are considerable ruins, and numberless inscriptions; and as the coins I saw of Hypæpa came from thence,

this place, and not Birghi, as usually supposed, must be the site of that city (4).

Soon after passing Besdema, an oblong hill rose out of the plain on the right. At half past six a village and trees on the left; and at a quarter before seven came to an old burial-ground, and shortly after to a range of hills, running down from Tmolus into the plain to the south; our road to this was by a gentle descent; on both sides of the road lay Turcomans' tents without number. We tried hard to get a little milk, but could not succeed. At seven passed through this range of hills by a narrow cut in the rock, about a hundred feet long; another village lay on the left. Our course was still, as it had been all along, apparently south-east. At half past seven still descending gently, we crossed another ridge, running down also into the plain. The plain, properly so called, lay low down on the right, marked by the richness of its woody scenery. It now became too dark to make observations. We arrived at a cafenét called Caimacleuy at five minutes before eight, and took possession, finding no master at home, though a fire was still burning on the hearth. We were obliged here to drink water which, in colour and consistency, resembled that of a river after heavy winter rains. A camel-driver strained it, by passing some folds of the linen of his turban before his mouth and drinking

through them. My attendants slept outside, under a magnificent plane, and had I not feared the night air, I would gladly have done the same. I was smothered within by heat and smoke, and my bed-fellows were a host of frogs. I was indebted to Milchon for this wretched conac, instead of sleeping comfortably at Birghi, and seeing the ruins of Tapaya in my way. I had scolded him soundly at Demish for demanding more money on the second day of our journey, notwithstanding I had paid him before setting out all that he assured me would be necessary till our return. As in my first journey with Mr. Hartley, I was now obliged to advance him some cash regularly every second day.

An old Turk told me that the Cayster rises about three or four hours off, among the mountains on the left, that two other streams run into it, and that there is a place called Kelles, about three hours from hence, which has an old castle, &c. He said he had never seen any swans either on the Cayster or on the lake near its source (5).

Thursday, September 7.—Milchon, in extremely bad humour, could not be prevailed upon to start earlier than a quarter before six, though I had risen an hour and half before. The cafenét has its name from a large village called Caimacleuy, lying on the left under Tmolus. Some cross

ranges of hills nearly connect Messogis and Tmolus, and in appearance from the cafenét the plain had nearly terminated. As the sun rose, I observed we were elevated above the plain which lay on our right, and which appeared as usual rich in verdure and trees; though we had gently descended for nearly an hour last night, we were still much above the level of the plain; the ranges of Tmolus appeared towering one behind the other, and about two miles off. Our course was almost east, and nearly parallel with Messogis, though the latter seemed to incline a little to the north of east; the ground on the right sloped almost imperceptibly down to the plain and the river. At six o'clock came to this cross range, and passed through a narrow cut in the hill of about a hundred feet in length, which led us into another open country, separated from the plain which lay on the right by another ridge in front of us; this land was also elevated above the plain and river. At a quarter past six our course was considerably to the north of east, through this land or opening between the two ridges; the plain of the Cayster being nearly at right angles with it, and behind us. At half past six crossed the dry bed of a stream coming down from the left, and before seven o'clock two others, the last very deep and wide: all these fall into the Cayster, and the

ridges through which we are riding are probably branches, or rather roots, of the Cilbianian mountains. At half past seven, our course being now east, a beautiful and richly cultivated plain lay before us; which being continued on our right down between two of these cross ranges of hills, united at the bottom with the plain of the Cayster. At twenty minutes before eight we crossed another wide and dry water-course running down to the right, the banks abounding with Tamarisk. About eight o'clock we turned out of the road, and rode nearly due north, to see the village of Kelles. It was a quarter before nine when we arrived there, and inquiring for the castle, we were directed to a mill above it, and came there at nine. A river of considerable size, clear as crystal, and overshadowed by the finest trees, ran by Kelles, flowing down from this mill. The miller, a Greek, said the river was called Cadendere Chay; and he showed me a very lofty brown looking mountain, slightly sprinkled with pines, behind (to the north of) his mill, called Bogdag, in which this river rises from many springs, and runs down the side of the mountain. These springs, τα κεφαλια τε ποταμε, are in appearance only an hour's direct distance from the mill, but he said it required six hours to ascend to them. I was delighted to find I had accidentally come to the very source of the

Cayster, for the miller assured me this was the river which passes before Tyria, and falls into the sea below Aiasaluk. He said the fine plain to the north of that, properly called the Caystrian, was called Chelas Ovasi, no doubt the Kilbianian. The scenery at the mill is of the most picturesque character imaginable, completely overshadowed, and surrounded by lofty and wide-spreading plane-trees, walnuts, &c. the river running over its rocky bed clear as crystal; while immediately behind the mill rises the castle of Kelles, a long square building with massy walls and round towers, perhaps of the lower empire. At the back of the castle, and by its side, rises the stupendous mountain in which are the sources of the Cayster. I was told that another castle is to be seen on the slope of an adjoining mountain, but hid by a nearer one. This castle was described as of much greater extent, and built with much larger stones than that of Kelles, and is called Ilan Kalesi, possibly the ancient site of one of the cities of the Kilbiani. A multitude of Turks were seated under the delightful shade of the trees by the river side, and were all remarkably civil. One of them, the principal of the village, brought his son, a fine young man, who had an ulcer in his thigh; I promised to consult Mr. Clarke on my return to Smyrna, and write him by a Catregis. The old Greek at the mill

was a man of letters; he talked of the capture of Constantinople, and fixed its true date. I gave him a small book or two, and regretted that I could not get at a Testament without unloading all the baggage. The mill and its accompaniments were so attractive, I could have remained there a month, but was compelled to quit it at a quarter after ten, our course nearly east, for the village of Yagaz or Yagouz, and in another half hour entered a rich grove, or rather wood, of olives. I was much struck by the appearance of these trees. All those I had hitherto seen bore no resemblance whatever to a forest tree; immensely large trunks twisted and distorted by a thousand inequalities, and most disproportioned to the light and silvery branches. These, on the contrary, had the leaf not been seen, might have been mistaken for the majestic oak or walnut. At eleven o'clock came to the almost deserted village of Yagouz; at least it appeared so deserted, for the houses were separated from each other by thick trees, walnuts, planes, &c. and we rode some time before a single individual could be found. Another small river, called Yagouz Chay, flowed here from the mountain behind the village. We were told there was a khan at half an hour's distance, and went towards it: Milchon with the baggage went as usual much out of the way, going absolutely backwards, while Constantine and myself,

having taken a different route, arrived at the khan about twelve o'clock. It was a single house by the road side. Though the thermometer in the shade was above ninety-two, I dined with a good appetite on an excellent fowl and rice soup.

Standing at the back of the khan, a Greek pointed out to me at the foot of the mountain which terminated the plain on the east, a place called Gevli (γεβλη), which he called a Bezestein, and where, he said, were the remains of a castle, a church, πολλαις τρυπαις (many holes), &c.; but as it was an hour out of our road, and the village wholly Turkish, he advised me not to go there. On my right, as I stood looking towards Gevli, was a range of hills connected with the mountain of Gevli, or rather the same range taking a sweep round to the west, and distant about three quarters of an hour from the khan. A conical hill rose in front of this range, on which were some ruins of no very ancient date, according to my informant, and at the foot of it, a remarkably green looking spot, with poplars and other trees, where there is another reputed source of the Cayster, gushing out between some rocks. Between this and Gevli, on the slope of the mountain, is a village called Kalar. It is now clear that the principal, or true sources of the Cayster, are in the Bogdag above Kelles, and the castle the same which had

been supposed to be near its sources; that the river receiving the tributary stream of Yagouz, which has also been called one of its sources, and the second stream which issues from the rocks under the conical hill, flows through the Chilas Ovasi, or Kilbianian plain, into the lower, or properly, the Caystrian. Possibly the ruins at Ilan Kalesi and at Gevli are the two cities Κιλβιανων των κατω and Κιλβιανων των ανω.

We left the khan at a quarter before five, and about five o'clock rode among some fine oaks, our course nearly east. At half past five, having ascended a low stony hill, saw, on descending the other side, some of the ruins of Gevli very near on our right, but quite covered with shrubs, olives, &c. I regretted we had not a moment to spare to visit them. Our course lay now a little north of east, in a valley with finely clothed mountains on both sides and in front: by the road side a deep but dry water-course, shadowed with oleanders in full bloom, planes, and oaks; a little water now and then only in pools; on the right bank, huts of Turcomans. At half past six, after crossing and recrossing the same water-course, through the same grand scenery, we ascended by a stony and winding path the side of the mountain, among trees of immense size. It was eight o'clock before we had arrived at the summit (or rather some

level ground, for there were still higher elevations), by a most perilous path, on which the horses could scarcely keep their footing. The scenery, even by the faint light of the half moon, was grand in the extreme. We were ascending through an immense forest of enormous oaks and planes; the ground full of precipitous declivities on both sides of the road, forming deep glens, in which in all directions were the fires of the Turcomans. We subsequently passed over a level space, in which were also immense trees, till nine o'clock, when we arrived at a café arbour or hut, if a covering of dry branches and leaves, supported at the corners by four sticks, and of course open all round, could so be called. Above it was a very large walnut tree completely matted with vines, which hung down in festoons all round the café; and by its sides grew enormous plane trees, also supporting vines; a small clear stream flowing among them close by the café. Here was our conac; fires of Turcomans blazing at short distances all around us, and several of them occupying the café with ourselves; one, a man completely in rags, and of most suspicious appearance, and who, as often as our eyes were turned from him, was whispering earnestly in the ear of one of his friends, directing his friend's attention evidently to us. We had not been long seated, when we heard a great

outcry: Memet, Milchon, and Constantine, were already taking their first nap—up started all the men; one seized my gun, but I held it fast; others drew yatagans, pistols, &c., and sallied forth. In a few minutes they returned with a prodigiously fine hare, killed by one of their dogs, just as fine an animal. They thought it was the cry of jackalls, or other wild beasts. I did not of course undress in such company, but notwithstanding slept remarkably well, and rose in the morning.

Friday, September 8.—At half past four we gave the master of the house five piastres for his hospitality and the hare, and the poor fellow expressed himself quite ashamed to take so much money, hoping, when we came again, he should be able to receive us better. We left this enchanting spot, abounding with wood and clear streams, at a quarter before six, and rode through a charming valley, if, at the top of an immense mountain, a space between two ridges clothed with wood might be so called. At six we reached a mill. Chishull and other travellers have spoken much of the heights of Tmolus between Sardis and Birghi; but Milchon, who was there about ten days since with Mr. Hughes, the chaplain of the Seringapatam, says they are not to be compared with the scenery and climate, cool in the extreme, in which we are now riding

(6). What subjects for an artist! Switzerland itself has not finer. A winding path along the mountain side, overhanging rocks at every step, almost concealed by immense trees; a precipitous fall on our left of a terrific depth, wooded to the base; mountains rising on all sides, right, left, and in front; and trees of every kind, for, besides the oak and the plane, here were also the pine, walnut, thorn, wild vine, filbert, &c. I observed some rocks of the purest white marble.

At half past six we came to another mill, having descended to a great depth. Here the rocks were of coarse granite, and I saw one mass of pudding stone, but probably detached from above. At a quarter before seven crossed a rocky stream by a small bridge, and half an hour after we were in a beautiful valley, in which vines pendent from tall trees marked the course of the stream. Here were walnuts of large size. The character of the scenery had now changed from the grand to that of the greatest imaginable beauty. Our road was an inclosed one, within hedges having in them tall trees supporting vines, and within, on each side, gardens and little flat-roofed huts, scarcely visible from the density and height of the foliage. The same little stream was flowing along parallel with our road; the temperature

may be inferred from the grapes being yet hard and almost green. I observed some tall trees in hedge rows which I had never seen before; and was told the Turkish name is Karatch, and that it bears a small fruit or berry. Here were also abundance of medlars, &c. At eight o'clock we met with a strong proof of the strength of natural affection. Passing a small cottage, a young and very pretty Turkish girl ran out of it, and eagerly asked all of us individually, even my Frank hat was overlooked, if we had news of her brother? If he was come from Samos? How long since he had left Segigek? Large bodies of troops had been assembled at the latter place to be taken by the capitan pacha to Samos. The innocent simplicity of this poor girl was truly affecting; throwing off that extraordinary disposition to concealment from the eyes of men, and especially strangers, which is so characteristic of all the Turkish women, she ran out even without a veil, and forgot every thing in the idea of the return of a beloved brother.

We arrived at Debrent, pronounced Devrent, at a quarter before nine; a bridge of two arches was over the same stream we had so often seen at the entrance of the village, and near it the ruins of a more ancient bridge. I breakfasted under a shed similar to that of our last night's

conac. Constantine contrived to roast the hare to be taken with us, and eaten on the road. An old Turk did not feel disposed to tell me the number of the houses in this village, but I counted about a hundred. We left Debrent at eleven o'clock, and left it so late, in full expectation of finding the same charming and shaded road we had just quitted. After ascending the mountain side by a rocky path, in which were the remains of a paved road, perhaps of no great antiquity, we came into a more open country, and in which nothing was to be seen but dwarf valonea, and a little farther on the rhamnus paliurus and agnus castus. The course of a stream was marked by dwarf planes; all the large trees, both oaks and planes, had evidently been burnt or cut down by the Turcomans, whose huts were as usual on all sides of the road. Indeed they seem to be proprietors of all this district, and of all the mountainous country in every direction. At twelve o'clock we arrived at a place better wooded, where some large trees again overshadowed a small and nearly dry river. At a quarter past one, having found a large plane tree near this stream, we alighted for dinner, and my carpet was spread in a field full of maize, in which was a Turcoman's hut or booth. I was soon put out of possession by a

Turcoman female, who with a voice that might have been heard miles off, scolded Milchon so furiously for my presumption, that I was glad to put an end to the dispute by taking up my carpet, and departing quietly beyond her territories. The damsel had just come from sawing pine planks in an adjoining ground, and as the booth contained no male residents, it was criminal in me to have approached so near it. Opposite to my new seat, I observed a gush of water of large size coming suddenly out of the ground at the top of a high field, and rushing precipitously down to the bottom. The hare was excellent even with Turcoman sauce. We quitted our dinner ground at three o'clock, and for an hour passed through fields of dari and maize; a more open country, but not so abundant in trees. If, as there can be little doubt, one or both of these grains were cultivated in Judea, it would be one of these which the disciples of our Lord gathered on the Sabbath-day. Wheat or barley could scarcely afford a nutritious food, and in a hot climate the grain is so hardened as almost to resist the efforts of the teeth to masticate. But a single stalk of either dari or maize affords a sufficient and agreeable repast: the latter is constantly eaten with no other preparation than a slight roasting; and in its natural state is

gladly relished by the hungry traveller: the dari still more so.

At a quarter past four came to a village on the right, with richly cultivated grounds, called Alam-salam. Saw on our left, about a mile and a half off, on the side of the hill, great heaps of white ruins. As we passed along the road from the village, I saw a tumulus within the field on the right. Upon it was a man seated in a booth, shadowed with gourds or melon plants, precisely another Jonah seeking shade from a burning sun. Meeting a Turk, I inquired the name of the ruins at the left, and was told they were called Yircagee-hissar, and that not far off, near a mill, was another ruin called Eski-hissar. At five o'clock passed through another village, called by the same name, Alam-salam. At a quarter before six, having rode among the mountains, descended a steep declivity and ascended on the other side, having on our right numerous hills of greater and less elevation arising out of the bottom, clothed with pines; dwarf valonea covering the hills on the left. We again descended, walking down a stony and difficult path, and at the bottom arrived in a small valley with fine trees. We here crossed a river near a mill, and at half past six, unwilling to be benighted with such a guide as Milchon, took a

Turcoman to show us the way to Bulladan, which he assured us was only two hours off. We passed over and between ridges of mountains well wooded, and though we had been assured that the road was ισος δρομος (a level and straight one), we found to our cost that for the last hour and half we had nothing to do but ascend and descend in roads winding among forests of large pines. At half past eight, near a well, or rather as we ascended from it, we saw some ancient water-courses; our guide told us the ground was full of these and other ruins, when the ground was dug, or uncovered by torrents. I conclude these were warm baths, as our guide said the Turkish name was "boiling water." He told us too, for he was a good-humoured and most civil man, that some way back on the right was an Eski-hissar, a παλαιο καστρο, but our light would not allow us to see it. The descent into the town of Bulladan was tremendous; we did not arrive at the khan till a quarter before ten o'clock, and though sadly fatigued, having rode nearly twelve hours to-day, we could not gain admittance till long after ten.

Saturday, September 9.—Being recognized again as the friend of Memet the janissary, we were quite at home, every body pressing civilities

upon us; even my Greek Constantine declared he never saw such Turks; they were all pulling him into their shops, and forcing upon him pipes and coffee. I sent to Memet's fair friend to ask if she had letters for her husband elect: she sent a thousand kind messages by her little brother, who followed us far out of the town, as if loth to quit us. Poor Memet, I fear his happiness is yet very distant. The rich janissary of the English consulate, and the humble domestic of Suleiman Aga, are two very different characters.

Horses and riders were so completely jaded last night, that we did not leave Bulladan till eight o'clock. I was now entering upon the principal object of my journey, to discover the course and sources of the river Mæander. I resolved at first to go to Denizli, and thence to follow Pococke's route by Khonas to Ishekli, examining in my way the source, disappearance, and re-emergement of the Lycus, and the sepulchral vaults and inscriptions in the side of the mountain behind St. Panteleimon, as described by my Denizli correspondent. But as these decisively fix the locality of Colossæ, and my time was very limited, having determined to be in Smyrna for the service of to-morrow week, I thought it best to confine myself wholly to the course of the Mæander, and accordingly

set out from Bulladan in a direction a little south of east, which at half past nine brought us to the town or large village of Yeninge, and ten minutes after to the ruins of Tripolis.

On approaching them, we first saw a mass of ruin, of which three walls are in part standing, nearly north and south. The theatre was beyond these fronts to the west: the seats are removed, but some of the walls of the proscenium remain, and some arches of the side entrances. Among a heap of stones in the proscenium is a mutilated figure of a Bacchanal. The breadth of the theatre, in its interior diameter, one hundred and seventy feet. Going to the back of the theatre towards the north-east, we saw several much decayed pillars scattered about; and beyond these, remains of the city walls running down from north to south; on the other side of these, a deep ravine; and on the opposite hill, numerous sepulchral vaults, and some sarcophagi. On the northern summit of the hill is a square entrenchment, which I had not time to visit. Returning to the theatre, saw on the right, that is, on the north side, a stadium, running north and south. Towards the south, all along from east to west, fragments of walls, pillars, &c. I could not discover a single inscription. We quitted the ruins at eleven o'clock, our course nearly east; passing under the southern wall of the

city saw columns and square pillars of a temple, &c. As our course became north-east, we observed numerous sepulchral vaults all round the hill, which, like the whole site of Tripolis, is a soft calcareous stone, almost white.

Tripolis is the place where St. Bartholomew taught, and St. Philip is said to have suffered martyrdom. It was afterwards the see of a bishop. John Ducas, surnamed Vatazes, the second emperor of Nice, had an interview there with the Turkish sultan in 1244. It was enlarged and fortified by Ducas for a bulwark to cover Philadelphia. In 1306, it was in the possession of the Turks, who had besieged and taken it by stratagem; and Alisuras made from it his incursions into the empire. It is not mentioned by Strabo; but in the Antonine itinerary is placed twelve miles from Hierapolis, and thirty-three from Philadelphia.

Smith forded a stream near Tripolis on his way to Pambouk, "which," says Chandler, "has been mistaken by several travellers for the Mæander." Unquestionably the travellers were right, and Chandler wrong. He supposes the river which divides the plain between Hierapolis and Laodicea, flowing down from the east, to be the Mæander, whereas it is clearly the Lycus. In addition to a multitude of other evidences, the rivers on the medals of

Laodicea are the Lycus, Caprus, and Æsopus. The only one on the medals of Hierapolis is called Chrysorhoas, another name for the Lycus: and the Mæander only appears on the coins of Tripolis.

Our course was north-east, and the Mæander flowed along, wide and muddy, parallel with the road. At a quarter past eleven we found a cafenét, and rested there till twelve. Near it is an ancient circular bath, with hot waters. There were females within, and on their retiring, I tried the heat, and found it 108°; but perhaps in the centre, where the spring spouted up, much more. This, like all Turkish baths, is first appropriated to the use of the females, who enter it early in the morning, and occupy it till about noon; during the rest of the day, till evening, the men bathe in it. Now as the whole night is necessary to suffer the foul water to pass off, it is evident that the benefit arising from the purity of the water, and its medicinal virtues, if it possesses any, can only be received by those who first enter it, and there would naturally be a competition for this privilege. I do not know how far this may illustrate the pool of Bethesda, and the case of the poor man, who had no friend to put him sufficiently early into the bath. The spouting or rather boiling up of the central spring may well be termed the troubling of the water; perhaps at Bethesda

this was only at intervals, and not continued as in the bath of Tripolis. We quitted the cafenét at twelve o'clock, our course along the river winding among the hills. At a quarter past twelve crossed it by a wooden bridge, and a little beyond saw some white incrustations, our course north-north-east by the river, first through fields of maize, and then along the mountain's slope by the river's side. The road was occasionally overhung with fig-trees, vines, and pomegranates. At half past one left the side of the mountain, and rode in the middle of the valley, rich in every kind of cultivation; and at two o'clock arrived at a cafenét, near the village of Dedakeuy, where was a beautiful garden, full of every fruit; peaches (half peach, half nectarine), melons, grapes, pendent in clusters from high trees, by the road side, &c. We dined with excellent appetite, in a shed overshadowed by an immense plane. The poor people of the village were extremely hospitable, and full of kind attention. We left the place at half past four, riding through a luxuriant garden, and at five passed by the side of a new wooden bridge; then almost immediately after left the river, which continued its course north-north-east, while we ascended the mountain to the south-east, amidst scenery like our last night's ride near Bulladan, full of pines. Much of this road was most perilous—a pathway not a foot

wide, and sloping towards a precipice of great depth, lay close on the left. Milchon was frightened, and got off his horse. Beyond this, more towards the summit of the mountain, we came again to some Turcomans' huts, surrounded as usual with every beauty of scenery, fruit trees, &c. We begged a little water of one of the females; and though she did not, as she might have done, bring us milk instead of water, she was very civil in directing us to the right road. Having emerged for a short time from the forest, we saw the river at an immense depth below on the left, the ground gradually sloping down to it. It was getting dark, and we were not quite assured that we had taken the right path: road it could not be called, being at best extremely intricate, and scarcely distinguishable. Milchon thought proper to turn away to the fire of a Euruke's cottage. Here we found a female seated in front of it, who talked as usual vehemently: an old man soon came to her aid, whom she called Baba; we wished him to go with us, and show us the road—the man refused; Milchon and Memet entreated and scolded—he was inflexible; Milchon and Memet threatened—the old man fled into the deep parts of the forest; they followed him, but he had escaped, and we were left almost in total darkness, amidst wooded precipices. By the mercy of God,

we got higher up the mountain, and found a village, but not a soul was to be seen; we took possession of a cottage; and Memet at last found a Turk who treated us civilly, procuring barley and straw for our horses; but we could get nothing but water for ourselves. I slept outside the cottage, and, of course, not undressed.

Sunday, September 10.—I wished to show my attendants that I was not ashamed to thank my God for his numberless mercies, and therefore purposely chose one of the terraced roofs for my place of prayer. We left Chindery at half past five, our course north-east, still ascending the mountain, every where well wooded with pines, &c. The opposite side on the left, separated by the river which flowed at a great depth below, presented a large extent of barren country, slightly sprinkled with stinted shrubs, which could not conceal the ash-coloured and brownish, and occasionally deep red, soil, caused perhaps by iron. This is probably part of the Catacecaumene. I looked back towards Tripolis, and the neighbourhood of Hierapolis and Laodicea; it was black with clouds and rain, and a rainbow again beamed in mercy over the dreary scene.

Our guide told us (for we had taken our Chindery Turk with us), that there was a very large village or town at no great distance, called Guné.

Both Dedakeuy and Chindery are wholly Turkish villages; not a Christian in either. We gained the summit of the mountain at a quarter past six; the rock white and calcareous, with masses of pudding-stone. We were now on a fine level piece of ground, an English park, and continued in it till after seven o'clock, our course north-north-east, when we began to descend. A most magnificent and extensive scene now opened on our view; immense mountain ridges winding in a mazy course like the Mæander itself; at first I felt assured that the river actually flowed between them, but it was soon proved that it took another direction. Half past seven brought us to the village of Cuslar, in the vineyards around which the vines were supported by tall stakes. The mountains were here calcareous, nearly white, in horizontal strata. About eight o'clock we ascended one of these, which had the appearance of an open quarry—immense masses had been detached, and rolled down the mountain side, leaving it quite naked of soil, and of a dazzling white painful to the eyes. It seemed as if an enormous avalanche had detached itself from the mountain-top, exposing the side perpendicularly to a great depth. On the level space at the top of this mountain, we saw on our right great heaps of ruin; I rode among them, and observed foundations of walls, door-cases, &c.: but the stones,

though of very large size, being all of the same calcareous kind, were much decayed, and I could find no inscriptions. Some Turcomans, driving an immense herd of goats, told me the place was called Cuslarda, and that there were extensive ruins. Other Turcomans were here employed in treading out their corn (dari) with oxen. At nine o'clock passed through ruins of another town, but all much decayed, a few marble fragments excepted. The town, if such it was, seems to have been buried by an earthquake. Descending the mountain at half past nine, the course of the Mæander was distinctly visible, nearly north, but at a considerable distance; while at the bottom of the hill on which we were was another river winding away to the east. A Turk said this was a small river rising from two or three springs about two hours off, and called Kara-debrent-sou. The village of Kavasi lay on the steep declivity of the mountain beneath us; having walked down a bad and dangerous path, we reached it at ten o'clock. We were detained here a short time by the curiosity of the aga; and taking another guide, we descended at half past ten to the river Kara-debrent-sou, our course being south-south-east, and then mounted on the other side. The rocks above were still calcareous, but below, near the river, of a rusty iron colour, with

some green-looking schistus, which at a distance resembled serpentine. At eleven o'clock we rode in the bed of this stream to a mill called Akdere-dermen. At a quarter past eleven our course east by south, up a very steep hill, the river being behind us, flowing to the south. At twelve o'clock arrived, after a long ascent, in a level country. I asked if any river flowed through the mountain ravines on the right, and was assured there was none. We were now in a wide and excellent road, the same which leads from Ak-kupru to Ishekli, in fact, the great caravan road; but of which, yesterday, Milchon did not choose to acknowledge the existence. I did not regret it, as the road we had taken since leaving Tripolis was almost a new and unfrequented one, and enabled us to follow the course of the Mæander. We rested a few minutes at a fountain, and were almost immediately after drenched by a violent fall of sleety rain. At half past one it had ceased, and we were completely in the territories of Bacchus; nothing to be seen on all sides but vineyards, the fruit black, and of delicious flavour; quantities were drying for the markets. Some way off on the right lay the large village of Seljangly. At half past two crossed the dry bed of a river. The atmosphere was covered with clouds black as pitch, and the thunder rolled on all sides. We quickened our pace, and arrived

at twenty minutes before three at the village of Alfachlar, in time, happily, to escape the rain, which soon fell in torrents, and prevented our further progress for the night. I would gladly have devoted the remaining hours of the Sabbath to employments more appropriate to the day than journeying; but here were no Greeks. I tried therefore to be of some service in relieving the body, when I could not minister to spiritual wants, and I found abundance of employment.

Monday, September 11.—I should have slept soundly if my horse had not thought proper to share my bed, and interrupt my rest. We quitted Alfachlar at a quarter past six o'clock, our course north-north-east through vineyards. At seven o'clock we came to the river Mæander, and crossed it by a fine bridge of three arches; then, turning to the right, rode along its bank to the town of Kegi-bazar, arriving there at a quarter past seven. The road all the way from Alfachlar had been crowded with people, camels, &c., all going to this place, being the bazar day. The concourse was immense, consisting of Turks, Greeks, Armenians, and even Jews, from all the country round. The town presented an extraordinary appearance; having been entirely destroyed by a fire about a year ago, it was an immense ruin, filled and surrounded by thousands of people. I made many

inquiries about the course and sources of the Mæander, and quitted Kegi-bazar at a quarter before nine, our course south-south-east; that of the river was nearly the same, though a little more to the south, and at some distance on the right now winding through a plain. At ten o'clock our course east, in an open and barren country; a quarter of an hour after the river was close by our side, with a bridge, and a village called Dyelar-Chifflek; instantly after it meandered away to the right, and towards the south-east, our course being still east. At half past ten a few fragments lay on the left hand; and after another hour we crossed a large road near a burial-place. We were still in an extensive and barren plain, the river flowing about the centre of it on the right far off. A quarter after twelve an old burial-ground and fragments: saw two villages some way off on our right, and the course of the river marked by trees; and at half past twelve crossed a road leading to another village on the left. A few minutes before one a tumulus far off, near the river on the right, and near it something like a mosque or dome. Rested at the village of Yarlanlar till a quarter before two, practising as hakim, when we soon came to another village close by, called Epcheeklar, our course north-east. At half past two, having passed through other villages with large burial-grounds

and fragments, saw a large village with minarets at the left, on the mountain slope, called Yaka. At ten minutes before three another extensive burial-ground and fragments, and the dry bed of a river near the road. Quarter past three, the plain now deserved its name of the Eumenian, being rich in cultivation; large tracts of dari, &c. on each side of the road. After another quarter of an hour passed through another village. At twenty minutes before four came to the wide and dry bed of a river, over which was a wooden bridge: this comes from the left or north, and runs down into the Mæander. In the direction of this stream to the north was a large village, Yaakayna, under the hill, seeming to have ancient remains, and the hills about it apparently sunk from earthquakes. Our course north-north-east. Ten minutes after four was another village, Adan, where we remained half an hour to water the horses. Here were an ancient mosque and a large burial-place with ancient fragments. Soon after, another village with more extensive burial-grounds, containing fragments much decayed. Indeed, these burial-places occurred so often, that I did not latterly pay them much attention, though I am persuaded a closer examination would be rewarded with many inscriptions. Our approach to the town of Ishekli was by a gentle descent through a country rich in soil and

trees; we arrived there at half past five, and settled in the khan. The appearance of the high peaked mountain, at the bottom of which lies the town, is peculiarly striking. It seems almost detached from the range at its back and sides. I am not surprised that Pococke and Chandler mistook Ishekli for Celænæ. High up on the mountain side is the dry course of a torrent, which at another season of the year must fall down with considerable noise; and below it, on the southern side, is a deliciously green spot, where the river of Ishekli rises from many springs, and flows down into the Mæander. After a short walk I returned to the khan, and was agreeably surprised to find in my apartment some of my old friends of Isbarta.

Tuesday, September 12.—All the information I had been able to collect on the road yesterday, and to-day at Ishekli, concurred in asserting that the sources of the Mæander were in Dombai-ovasi, at a place called Bounarbashi or Subashi, where the springs issued from beneath a hill, and ran through a reedy lake. Colonel Leake had heard of an ancient town and extensive ruins near Dombai, and it was just possible that these might have some relation to Celænæ or Apameia; it was not at all probable, but I was resolved to leave no spot unexplored that might lead to the discovery of these cities. Before I quitted Ishekli I copied several

inscriptions in a large khan; and afterwards took a Turk to show me what were called great ruins of the castle. He led me about half a mile from the town into the plain, crossing the two beautiful streams which rise under the rock of Ishekli, and then pointed out a low mound or hill on which were the ruins; they were not visible on this side, and I had no time to walk further, intending to be at Dombai-ovasi to-day, if not part of the way on my return from thence.

We quitted Ishekli at eight o'clock, passed along the foot of the mountain, east-south-east, and saw the river of Ishekli, called Arkas or Arkons (query, the Orgas?) coming out from beneath the mountain in two streams, which almost immediately united, and became a wide crystalline river flowing down to the south-east, the banks marked by trees. On the side of the mountain were an arched vault or two, but all seemed to have fallen, or to have been violently rent away by earthquakes, or other causes. Ishekli is said to contain three hundred houses—which, I think, is below the truth—and three or four mosques (7). At a quarter before nine came to a burial-ground, having fragments as usual. At nine our course south-south-east, almost at the foot of the range of mountains; here was another burial-ground, and on the right, marsh and reeds, with water. As

we proceeded, the marsh resembled a marshy lake full of reeds; the surface of the water in some parts covered with the Lotus; here were wild ducks, and a quantity of cattle, bullocks, and horses, feeding: we were told it was full of wild boars. A Euruke woman said the lake was called Deniz, but a Turk called it Ishekli-ovasi-ghioul, and said that it extended all the way to Deenare. At half past ten still at the mountain foot, and our course south-east; we came to a little stream running down into the reedy lake, the source of which was by the road side under the mountain; close on the right rose a small hill, on which I saw some pottery, and some rough stones at the top; remained there twenty minutes, and came to Omai at half past eleven. This is a small village, embosomed in wood, at the bottom of an immensely high precipitous hill, black in many parts with iron ore, a stream falling like a cataract with loud noise over its steep. I had heard so much of this place at Ishekli, and it corresponded so much at first view with the local circumstances of Celænæ, that I determined to go up to the top of the mountain in defiance of the burning heat of a noon day's sun. The ascent was long and difficult, but I arrived at last at the sources of the stream which issues out in considerable quantity from beneath some large stones, forming a small pool near a mill,

and thence falling down the steep with considerable noise, occasionally working other mills till it reaches the bottom of the village. These sources are called Bounarbashi or Subashi. It is lost in the plain at a short distance from the village, in a direction towards the Mæander. Another river called the Codja-chay, the old river, comes out from between the mountains at the left near the village, and is said to have its sources beyond Sandukli. From the top of the hill I observed this river, which was nearly dry, ran also towards the Mæander. At the summit of this mountain of Omai, much higher even than the sources, is a castle called Ak-kalesi, and above the castle itself is a lake. Such was the information of the miller. I observed on my way back to the village some large square stones much decayed, and apparently of great age (8). It was the bazar day, and the village was crowded. I had just seated myself, excessively fatigued by my walk, and was preparing to re-invigorate my stomach by a tempting dish of cabobs hot from the oven, when a messenger from the aga commanded my immediate appearance before him. I sent Milchon to make my excuses, pleading inability from the fatigue of the walk, and to acquaint him that I had a firman and teskeray. A second messenger came, and then a third, but I resolved to eat my cabobs quietly,

and having done so, waited on the aga with my documents in due form. The firman was put into the hands of the village Imaun, who was directed to read it, an injunction he obeyed with an audible voice even to the last letter, to the edification of multitudes of people forming a dense circle, six or eight deep, around us. At the conclusion, the aga was pleased to say, it was very good; and he added something, which my dragoman Milchon translated, "Bravo, the Grand Signior." We quitted Omai at half past two, and at a quarter before three crossed a wide but now shallow stream, running down into the Mæander, called the Codjasou, said to have its sources beyond Sandukli. A village called Chanderi lay at the right, and at half past three the reedy marsh was again close to us, with a lake in the centre, of small size, called Guk-ghioul. At four o'clock our course as before, south-south-east; the road at the foot of the same lofty range of mountains on the left, and the reedy lake on the right. At a quarter before five a burial-ground, with fragments much decayed, and near it another river running down from the left, called Yepallelchay, a considerable stream, working a mill, and having its source close by the mountain side. At five our course the same, a little more inclined to south-east; the plain now narrowed to less than half its width, but the river,

which had all the day been in the centre, and which every person we asked called the Mæander, still flowed along in it, though nearer the right range of mountains than before: the reedy lake had terminated some time. At six o'clock observed a considerable lake directly in the course of the river, with reeds about it. Soon after Deenare appeared immediately a-head of us. Here we had some altercation with Milchon, who had determined to spend the night here, instead of Dombai; and by his loss of time, we were most unwillingly obliged to take that road instead of turning away to the left over the mountain to Dombai, though quite as near as Deenare. Signor Milchon subsequently led us into a bog, where we might have stuck all night, if I had not found a firmer though rocky road over the hill side, which, after many ups and downs, brought us to Deenare at half past seven. Our former host was not at home, and his house was shut up; but we were accommodated at an adjoining one, a lady doing the honours.

Wednesday, September 13.—On my first journey to this place, I felt assured that it corresponded in every point with the site of Apameia, till the discovery of the inscription compelled me to believe that it was not Apameia but Apollonia. Notwithstanding the strong evidence of the in-

scription to the contrary, I was convinced immediately, on a second examination, that the ruins can be no other than those of Apameia. From the information of a miller, I found that the river which worked his and many other mills, and which flowed through a deep ravine from the east, or rather north-north-east, dividing the ruins of the ancient town, was called Bounarbashi or Deenare-sou; that the river in front of Deenare, the Mæander, was called Araboul-dou-chay; that it passes by a village called Deegetzi; and that the sources of both the Deenare-sou and the Araboul-dou, are at a place called Bounarbashi or Subashi, where there is an old khan. This man, who was very civil and communicative, said there was a large building on the top of the mountain, behind Deenare, in the direction of the Deenare-sou. I accompanied him about half an hour to see it, but as it required, by his account, at least another hour to ascend the mountain to it, I was reluctantly compelled to relinquish a most desirable object of investigation: I copied a few inscriptions, but could not find a single one containing the name of the town. To be assured that my former copy of the Apollonian inscription was correct, I went again to the house. The lady of the mansion did me the honour to recognise me, and, as well as her husband, received me kindly. They made me useful

in helping them to put away some immense sacks of dari into the wine-press, near the inscription. I made particular inquiries whence this stone with the inscription was brought, and was assured it had been dug up at Deenare, in the hill behind the town.

We left Deenare at a quarter before nine, our course south, and at half past nine crossed by a bridge a river which I at first took for the Araboul-dou, but it proved not to be so; this stream, which is a considerable one, must rise from beneath the hill on our left, for there is no outlet whatever, but hills on every side. A female soon after told us it was not the Araboul-dou, which flowed still on our right parallel to our road, though occasionally hid by the intervening elevations of ground. At ten o'clock we had it in view on the right, and the village of Deegetzi (γτεκετζη) in front of us. Soon after we crossed this river, flowing down the side of the hill in several streams to a mill; our course now became north-north-east, the river on the left, close to us, a crystalline and considerable stream, full of small fishes. We were now in a valley about a quarter of a mile broad, between ranges of mountains, following the course of the river. At half past ten came to the village of Sheik Arab, close to which the river passes, and near it a quantity of reeds. The valley is here in-

closed by mountains on all sides, and the river must go under the mountain, or rather come out from beneath it; a Euruke told us it rises from a lake above the mountain. Turning our horses we now ascended rather steeply to the east. At half past eleven, having ascended to a considerable height by a very difficult and stony path, and finding no lake, we descended on the other side nearly north-east, into an extensive plain, running north and south, and here, immediately at the foot of the mountain, was a small lake with reeds, the water beautifully clear. In the centre there was an eddying, or rather a whirling round of the water, and on examination it proceeded from the sinking of the water through several holes distinctly visible at the bottom, and through which it was evident it passed under the mountain. Constantine made a curious observation, which reminded me of the description of Maximus Tyrius (9). He pointed out to me that the water divided into two opposite currents, one flowing to the right, the other to the left, and each sinking into the earth, as if the sources of separate streams. In searching for the lake on the summit of the mountain, I was misled, partly by the translation from ancient authorities, but chiefly by considering *ανανω* to mean on the summit, instead of above. Relatively with the village of Sheik Arab, this lake was above, that is, to the north-east

of it. We soon found the lake of greater extent, and covered with reeds. We now entered the plain of Dombai-ovasi, having many villages on the side of the opposite range of mountains, which runs north and south, forming the eastern boundary of the plain. A Euruke who was carrying reeds in two or three well constructed waggons with iron wheels, and drawn by buffaloes, told us that the Sheik Arab river had its source in this lake, and passed under the mountain. A large Turcoman encampment occupied this part of the plain. Their cabins were circular, constructed, for five or six feet from the ground, with thickly set reeds, and above with open lattice work, and covered as a low dome with cloth. Large congregations of enormous vultures were feeding quietly close by our road, not less than thirty or forty in company; they seemed to eat a dead camel with very good appetite, assisted by two Turcoman dogs. At one o'clock we had crossed the entire breadth of Dombai-ovasi, and then turned to the right by the side of the range of mountains, which in a quarter of an hour brought us to Bounarbashi or Subashi. A considerable quantity of water issued by three or four (probably five, as it is also called Besh Bounarbashi) sources under the hill, and running across the plain among the reeds, which continued all the way. Above the sources is the old building which had been

called a khan, but which rather resembles an ancient church: it stands east and west, and has three aisles, the centre communicating with the side ones by four or five pointed arches. Thousands of goats and sheep were all around this refreshing water, and their masters, Eurukes or Turcomans, up to the middle in it.

The village or town of Dombai was visible on the same side of the mountain, about an hour's distance towards the north*, but having now no motive for going there, we quitted Bounarbashi at half past one, and after another hour, having crossed the plain in a north-west direction, began to ascend the mountain; and at a quarter before three had crossed another small plain or valley, and reascended the mountain; at a quarter past three, descending again, had Deenare lying at a great depth on the left, distant about an hour, and the plain with our last night's road in front, or rather to the right. We were on the plain at a quarter before four, and at half past five rested at the mill of the Yapallelchay, to ease the horses and refresh ourselves, remained there till a quarter before seven, and by the mercy of God reached Ishekli, most heartily tired, at half past twelve.

* "It would seem from Mr. A's time distances on this day, and on April 10th of the first journey, that Dombai and Ketsiburlu are placed on my map at about double their real distances from Dinare."—*Note by Col. Leake.*

Thursday, September 14.—Ishekli abounds with inscriptions; I saw a multitude in one of the adjoining burial-grounds, and copied a few; as usual, they were all sepulchral; nor could I find one with the name of the city. Several Turkish lads appeared to enter into the spirit of hunting after old letters, and would have detained me all the morning in leading me from place to place. We quitted Ishekli at a quarter before ten, our course at first nearly west, a little inclined to north, across the plain; at half past ten crossed a river of some size running down from the right, or north, into the plain. At eleven o'clock, having left the plain, we ascended the mountain; I sat on some rocks at the summit for half an hour, attempting to make a sketch of the magnificent plains of Eumenia and Apameia, now in their full extent beneath us. They are nearly at right angles with each other: that of Ishekli (or Eumenia) almost east and west, the variation being to the north. At twelve o'clock our course a little to the west of north, in an open, stony country. A very extensive view lay before us at twenty minutes past twelve; on the left were continued ranges of mountains extending one beyond the other, north and south, and low from their distance; other distant ranges lay in front, running east and west, and on the right another but much nearer range, parallel with the

road. We were on a considerable elevation above the plain of Ishekli, and at one o'clock descended a little, and almost imperceptibly, to a mill. The view changed here from a barren and stony country, to one rich and well wooded. A village called Crokos lay on the right, hid by trees, of which here were various kinds, particularly walnuts. Another quarter of an hour brought us to a burial-ground containing antique fragments, and shortly after we passed through the village of Bourgas. At a quarter before two entered a wood of valonea oaks, the trees of small size. Observing that at two o'clock our course was east of north, I suspected some error in our guide, and soon discovered that Milchon, as usual, was leading us a dance through the wood towards the mountain. We fortunately regained our right road with little loss of time, of which the direction as before was north-north-west, or a little westward of north. Crossed a dry but wide river-course flowing down from the right, and at three o'clock arrived at the village of Bounar-bashi. While dinner was preparing I walked round the village; many marble fragments lay in different directions, and among others, which were built into the walls of a mosque, I saw the affecting sight of a very large and handsomely sculptured cross! The place has its name from being close to the

sources of the river Bonas-chay, which rises in an easterly or north-north-east direction; the stream runs westward to a most delicious spot at the end of the village, overshadowed with immense trees. Most reluctantly did I quit my seat here for the dinner apartment, fully exposed to the merciless rays of an afternoon sun, in an intensely hot day, and filled within by the heat and smoke of a blazing fire, and twenty inquisitive visitors. We quitted Bounarbashi at six o'clock, our course as before north-north-west. At half past six crossed the river of Bounarbashi or Bonas-chay at a mill; and in less than another half hour passed through the village of Segicley or Segiclar. Of this village we had the following information at Bounarbashi. It is also called Eski-bonar, and has a castle and extensive ruins, and the river Bonas runs by it (10). It was too late and too dark to distinguish the ruins at Segicley, but I could see on the road side a quantity of large squared stones. Eight o'clock brought us to the bottom of a long steep hill, and in another quarter of an hour a large river, the Bonas-chay, lay on the left, parallel with the road; we crossed it soon after. From this time till half past ten, when we passed through the village of Yapal, the country was open, and as far as I could judge by the light, barren, and destitute of interest.

At eleven o'clock the same open country, and not a leaf to be seen. We had taken a guide from Bounarbashi, who assured us, as well as the people of that village, that it was only five hours to Hushak. When we had rode four hours, I inquired "ketch saart?" how many hours, and was sadly disturbed to hear we had just reached half way. In fact, we did not arrive at Hushak till past one o'clock. I was too sleepy (often nearly falling from the horse), and had too little light, to write or make many observations, but the country generally presented the same uninteresting appearance; and our course continued to be much as it had been, about north-north-west. If the day had been oppressively hot, the night was at times as unpleasantly chilly. Constantine contrived to remedy this, by enveloping himself in his blanket, which, covering his head and tied round his neck, made him completely a monk on horseback. He was not less careful of his complexion by day; for while mine, from the wreck of my umbrella, was altogether of Euruke hue, Constantine tastefully arranged a sheet of foolscap paper on each side of his face, secured by the cap above, and fastened under the chin.

Friday, September 15.—Hushak, or Ushak, is a large town, and said to contain one hundred and fifty Greek houses, thirty-five Armenian,

and the exaggerated number of ten thousand Turkish; perhaps one third would be nearer the truth; one Greek and one Armenian church, and fifteen large mosques, and many smaller ones. It owes its present importance to the manufacture of carpets, which are so considerable a branch of merchandize at Smyrna; and as Mr. Dallaway justly remarks, the excellence of the ancient Phrygian tapestry is continued to the present day. The Afion, or liquid opium, of which great quantities are made in the district extending from Afion-kara-hissar to Ushak, is another important article of commerce. It is impossible to walk about the streets of Hushak without feeling convinced that it occupies the site of an ancient, and that no inconsiderable city. Ancient marbles and inscriptions are to be seen in all directions; but the latter were all sepulchral, and none contained any allusion to the ancient name. A massy building stands near the khan, the front of which is ornamented with numerous sculptures and inscriptions (for the most part illegible), which had once adorned Greek tombs. They have for the most part, within a circular arch, four square compartments, in each of which are emblems, distinguishing the various mechanical employments of the deceased. The castle of Hushak, of which the following account is given by Mr. Dallaway,

is another evidence of its ancient importance. "Hadji Morad Oglou, aga of Ushak, upon a quarrel with the porte, fortified his old castle, which had great advantage of ground, laid in ammunition and stores sufficient for three years, assembled his vassals, and bade defiance. Kara Osman Oglou, his neighbour, was directed to compel him to obedience, but in the first encounter lost a thousand men, without effect. He applied to the porte for artillery, and laid stronger siege to the fortress, when, the garrison having been bribed to betray their undaunted chief, he was immediately executed, and his head exposed in the gate of the seraglio. The history of this commotion bears unfavourable traits of the Turkish government. One of the feodal tenants, the intimate friend of the Hadji, refused to obey the sultan's command, and the punishment of the disobedience was required from him, in the cruel service of sending the head of his friend to Constantinople. The sacrifice he made, by his refusal, to his attachment and humanity, involved these dreadful consequences, the loss of his own life, and the ruin of his posterity."

Of four medals which were shown me, one was of Cotyæum, the second of Eumenia, third nearly illegible, but with the termination ... ΠΟΛΕΙΤΩΝ, and the fourth a silver lower empire coin of John

Zimisces. The three first were offered for five piastres, and the silver medal for two. When about to leave the town, I accepted them at those prices, but, with the usual honourable principle of coin venders, the three copper were instantly raised in price to twenty-five piastres, and the silver one to ten. I refused the first, and bought the last amidst a roar of laughter, at the readiness with which an Englishman throws away his money. I took very good care not to hint that my ten piastres purchase was valued by Mionnett at a hundred and twenty francs.

We quitted Hushak at a quarter before eleven, and after an hour were in a valley, with a small river flowing by the road side, our course south-south-west. This stream was called Ulejak-sou-chay, and some fine trees grow on its banks. We soon crossed by a bridge a small stream running down from the mountain on the right into this river; and at a quarter before one passed by a bridge over another very small stream, running also down into the same, which was still by the road side. A Turk told us that the latter stream is called Karaboul-bounar; that its source is close by in the mountain on the right, and that of the Ulejak-sou about half an hour from Hushak; the united stream takes the former name of Karaboul-bounar. Our course had been for some time north-west.

A few minutes before two the river still flowed by our side, but so much smaller that a principal part seems to have passed behind the mountains, where there was an opening on the left. At a quarter after two, having crossed this small river, rode along on its right bank*, and crossing it again, it lay as before on the left. We arrived at the village of Korray (or Curray) at a quarter before three o'clock, and rested three quarters of an hour under the trees by the river side. Korray must have once had much more importance than at present; three handsome mosques in ruins were evidences that it had not long ago a considerable Turkish population; and quantities of marble fragments in the burial-ground, and an inscription by the road side, which I had no time to examine sufficiently, indicated its existence in remoter times. My horse stumbled over a marble fragment with a large cross. Fording the river we were again on its right bank, and at four o'clock its view was occasionally shut out by many low elevations clothed with young pines. At half past four, having descended into a small plain, we saw on our right, exactly in the same course with the former stream, a large wide river. It was the

* Here, and in some other places which follow, the author seems to have mistaken the right hand for the left, and vice versa.—*Ed.*

Cadischay, or Coduschay, which rises ten hours off, near Cadis, or Kodus (11); and our smaller river had fallen into it about a quarter of an hour before, though the little hills on the right prevented us from observing the junction. The scenery at five o'clock was of the most picturesque description. We had approached close to the brink of the river, here of great width, when a lofty rock rising perpendicularly from the water, obliged us to turn away behind it to the left; in five minutes we were again close by the river, our course west. Arrived at the village of Yenisheir at a quarter past six; and took possession of an open shed near a solitary minaret, a striking object amidst the surrounding most picturesque scenery. The open space for a considerable distance round our shed was filled by the innumerable camels of different caravans (12).

Saturday, September 16.—Having fully resolved to reach Smyrna in time for the service of the chapel to-morrow, we quitted Yenisheir before two o'clock, hoping to arrive at Koolah, represented by Milchon as less than seven hours, between eight and nine o'clock. Memet and Constantine were to follow from thence with the baggage, while Milchon accompanied me with all speed t Smyrna: the possibility of doing this depending on Milchon's having given me an accurate calculation of distances.

The commencement of our journey was inauspicious; the caravans had already passed on, before I could get our party in motion; the sounds of the camel bells, as they ascended and descended the mountain, gave a most romantic effect at this early hour, but as they became more faint, and at last scarcely audible at distant intervals, Milchon recollected that they were to have been his conductors on the road; it was not therefore at all wonderful that, as usual, we lost our way, the fault in this instance not of Milchon but Memet. Happily we soon regained it, and till a quarter before five o'clock we were constantly on foot, ascending and descending almost interminable windings of mountains well clothed with trees. We now crossed the Cadischay by a bridge, and rode on the left bank. At five the road continued to be hilly and bad, but not so mountainous or so perilous as before; the country an open one, of most extraordinary appearance, certainly part of the Catacecaumene; the colour of different shades, from ash colour to light brown, and a very few stinted shrubs sprinkled upon it (13).

Our course was west, when, at half past five, we came up with the caravans, which having preceded us three quarters of an hour, proved that our pace was about one mile in four faster than the camels. At half past six crossed the wide bed of a river,

now quite dry, coming down from between the mountains on the right, our course still west. At seven o'clock, as we descended the mountain side steeply, the Cadischay lay again immediately beneath the road, winding away at a considerable depth below, and in nearly the same direction. I was forcibly struck by the resemblance between this river and its accompanying rocky and wild scenery, and that of the Tamar in the parish of Calstock; but if the mountains here had the superiority from their height, the river was decidedly inferior, about the same breadth as the Tamar, but muddy. Perhaps the Wye near Chepstow is more like it. As I looked down on the famed Hermus of the ancient world, I felt a pride in contrasting its muddy bed with the crystalline stream, and the white foam dashing over the numerous rocks, forming a thousand cascades, of my own native river.

At half past seven the descent of a very steep hill brought us to the river. A mountain, rather an enormous rock, rose perpendicularly to a great height from the water's edge, having on its summit remains of a castle called Dopos (τοπος) Kalesi. Some of the people forming the caravan told strange stories of this castle, and described some holes (τρυπαις) or caverns which are said to extend a great way. Just beneath this castle are remains

of a bridge. The colour of the mountain above and around for some distance was nearly black, like volcanic stone. The ground, or rock, if it may be so called, immediately under the black stratum, was of the colour of light brown clay, and having been rent abruptly off at the sides of the castle, must have carried away a considerable part of the building with it. Nature seemed anxious to repair the loss, at least in point of appearance; for the broken masses of this light coloured earth or rock had a most magical effect. It is absolutely necessary to go quite close, in order to be convinced that you do not actually see clusters of circular towers, of high and elegant construction, &c. If the black rock be volcanic, may not this be pumice? We forded the river at eight o'clock, having been for some time in a small plain, with the river meandering on the left, our course still west. A quarter of an hour after saw some ancient walls, &c. at a short distance on the left; and at half past eight other remains near a café, in the road above a valley, in which probably runs a small stream. The rocks and stones now all along resemble smiths' cinders, or the scoria of metals—another decided proof that we are in the Catacecaumene, and at no great distance from a volcano. In fact the hills all around are of volcanic shape, and some depressed at the top, like craters of vol-

canoes. Some Greeks, Armenians, and Turks, who formed part of the caravans, had accompanied us hitherto, preceding their camels by a mile or two; the character of each was so distinctly marked, and the costume so varied, every one seeming to have his story to tell, that I was reminded of Chaucer's pilgrims; perhaps even the dresses were not far removed from those of England in the fourteenth century.

At ten o'clock, passing through a cut in the rock, we had an interesting view of the town of Koolah, lying at a short distance in front. The breadth of the rock on each side of this cut shut out for the moment any other view, but on passing it and looking to the right, I was much struck, I might almost say horror-struck, at seeing about six or seven hundred yards off a large volcanic mountain, of which the character was so distinctly marked that it seemed but lately to have ceased to burn. The colour was very dark, almost approaching to black, and the numerous lighter streaks, running down from the top all round, marked the course of the lava. On one side its course was more boldly marked: a high ridge from the crater down in a zigzag direction towards the town of Koolah was the principal current, and it formed in its course a most extraordinary looking ridge of considerable breadth and height, all the

way to the town. The light coloured houses, white and shining minarets, and the green trees of Koolah, were strongly contrasted with this awful and terrible looking volcanic mountain and ridge.

This is no doubt one of the physæ or bellows, of which Strabo tells us there were three, distant from each other about forty stadia, or five miles. I should consider the black rock of Dopos-kalesi as another. This also is the fabled site of the death of Typho, which, if the ancient history of Lydia is to be depended upon, may be naturally explained in the destruction of this district, perhaps once named Typho from a king so called in the Lydian annals (14). We arrived at Koolah at half past ten. Smyrna is distant from Koolah twenty-six hours, and severe as was the disappointment, I was compelled to abandon the intention of going there, from Milchon's miscalculations. I had fatigued myself to death during the last two or three days to no purpose; and had taken this route as the shortest, instead of returning, as I might otherwise have done, through the valley of the Cayster, entering it from the gap in Messogis beyond Nosli, mentioned by Chandler, or the opening which I observed opposite to the ruins of Antioch, and examining the Asian meadow, Heroum, &c. But regrets were unavailing, and I was compelled to submit patiently. I should not perhaps have been equal to

the additional fatigue of riding twenty-four hours without rest; I felt already indisposed, and had little disposition to do any thing all the day. I attempted to get a little repose, but an impertinent Jew servant belonging to the khan was perpetually disturbing me by a thousand officious questions, in a voice of thunder.

I observed some antiquities in Koolah, and copied an inscription. It stands certainly on the site of one of the ancient Lydian or Mæonian towns; but its present name, which, as well as Kalé and Kalesi, means castle in Turkish, affords no assistance in discovering it (15).

I now determined to visit Pergamus, and return by the coast to Smyrna; we therefore quitted Koolah for Menné at half past five, in a north-west direction. Ascending the mountain and looking back on Koolah, the view was extraordinary; the volcanic mountain and two others ran in a direction nearly north-east; within them (on this side) a considerable extent of lava rock ridges, surrounding in appearance nearly half the town of Koolah. These looked like the blackness of a burnt forest; or as if the waves of the ocean in a violent gale had suddenly been vitrified, the colour black instead of green; the same striking contrast with the houses, and minarets, and trees; while over the volcanic mountain rose the full moon, giving, from some atmospheric cause, a most lurid

light. At half past seven saw another volcanic mountain near on the right, at least I judged it to be so more from its form, for it was too dark to distinguish if it really was black, as it appeared to be; nor could I tell if the stones in the road were volcanic. The country generally was one of low hills; and with the exception occasionally of vineyards on each side, of no very interesting character. From the excellence of the wine at Koolah, the fiction that Bacchus was begotten by fire is proved to be founded in truth (16). Menné from Koolah is only three hours; and I charged Milchon repeatedly and seriously not to set out till he was most perfectly assured of the road. As usual he lost it. As far as the light of the moon would permit, I judged of the situation of Menné (or the road to Ak-hissar, Thyatira) by my compass, and we tried some time in that direction. Memet subsequently found a large road, evidently much frequented by the print of camels' and mules' feet in the dust. We diverged to this road, and, after wandering long and tediously, heard the distant sound of Turcomans' dogs, and went in that direction in the hope of getting some information. The sounds had ceased, and we were obliged to return to the great road we had quitted. This led us ultimately into a path winding along the side of a deep mountain ravine; not a house nor a

light to be seen. At half past ten we found an open deserted shed by the road side, and though the accommodation was but indifferent for ourselves, and worse for the poor horses, who had nothing to eat, we remained there for the night. I retired to my mattress with no very pleasant feelings towards Milchon, whom I scolded without mercy, and the more so, because he acknowledged that for the last hour and half he knew we were on the road to Smyrna, instead of Ak-hissar.

Sunday, September 17.—Awoke at a very early hour, by the passing of horsemen, and loaded camels, horses, and mules, without number. It was the pasha of Magnesia, Mustapha, going to take possession of his new appointment at Aleppo; a pashalike, I imagine, far less desirable as a residence than that of Magnesia; though perhaps superior in importance and emolument. In our last journey in April, we had fallen in with his suite going to Constantinople; probably his appointment was then decided on, or perhaps a man of Mustapha's determined courage was considered necessary to overawe any turbulent dispositions among the janissaries in the pashalike of Aleppo.

Whatever might be the style in which pashas travelled in the days of Drummond (17), certainly nothing could be more imposing or magnificent than this journeying of Mustapha pasha. A great

many of his suite, the principal officers, came into our shed, expecting to find it a cafenét. It was amusing to see their attendants, one after another, preparing coffee, &c., for their masters. A circular flat box, covered with red leather, in which about a dozen coffee cups and their silver zaphis were neatly arranged in compartments lined with cotton, and a cylindrical red leather case, containing the coffee and boiler, composed generally the whole travelling apparatus. They were succeeded by the pasha's son, a fine lad of princely appearance; he seemed quite conscious of his rank; and the services of the principal officers to him were most obsequious. There was a great struggle for a long time between two of these large turbaned gentlemen (they wore blue cylindrical fluted caps, with enormous folds of white muslin), and I at last discovered it was simply for the honour of first giving the lad some sweetmeats. In the midst of a distant part of the procession, as it was winding round the mountain side, I was surprised to see a large umbrella straw hat. It was Mr. Caporali, of Smyrna, a medical gentleman, universally esteemed, who was accompanying the pasha as his physician to Aleppo. His absence from Smyrna will be almost as much deplored by his patients as that of my invaluable friend, Dr. Clarke, would be, could he have the heart to leave the English

residents to the mercy of those diseases from which his talents and unremitting attentions have defended them so long, and so successfully.

The winding along the ravine road of this interminable line of horsemen, magnificently habited in every costume, and of their fine spirited horses as gorgeously caparisoned, the foot soldiers, principally Albanians, in their most characteristic dresses, the delhis with their long spears, and high cylindrical black caps (two or three feet high, and six inches in breadth), camels and camel drivers, mules and muleteers, &c. &c., presented a sight curious and picturesque in the extreme. No less than two thousand persons composed the pasha's suite. He was himself in the rear with his harem.

We left our shed at seven o'clock, and retraced our course by the mountain side. We observed last evening that this road had been recently repaired. It was for this passage of the pasha to his government, and a striking illustration of Scripture, "He shall prepare the way before him," the rough places were attempted to be made plain; but, from the winding direction of the mountain, the crooked could not be made straight. The Taktaravans of the ladies of the harem will find still a difficult passage, and have many a terrible jog. At eight o'clock we left our last night's road, and turned to the left for Menné; it lay be-

fore us at half past eight, north-west, at the head of a fertile plain, which at the bottom, or south-east end, was terminated by long and high ridges of black lava, with volcanic mountains, two or three on each side. Arrived at Menné a few minutes before nine o'clock. The village is Turkish, having about one hundred houses, and one mosque. On a small elevation are the remains of a fortress, apparently of no very ancient date; and a few old stones were lying about the village; one, with a much ornamented cross, was upon a fountain of fine water. How emblematical of the water of life! but those who come hither to draw are ignorant of its existence.

We quitted Menné about twelve, and in less than half an hour it was discovered that our provisions, &c., had been carefully left behind us at Menné. Memet was despatched, grumbling not a little, and the natural consequence was that we lost much time in waiting for him from place to place. At a quarter past one, having passed through an uninteresting country and ascended a high hill, we had a view of an extensive plain lying at the foot of the mountain before us. It was about half past two when we had descended the steep declivities of the mountain, having walked all the way; we had still to descend, but in an open country; our course had continued nearly west.

The range of Tmolus lay far off on the left, nearly parallel with our road, though a little more inclined to north; the great plain of Adala-ovasi by our side, and in front; and on the right, a range of mountains running north-west. We again deviated as usual from the road, but by chance regained it, and arrived at the village of Adala at five o'clock, our course having been nearly west, till we turned off a little to the right of the village, when it was north-north-west. Immediately before the town we crossed the Cadischay, wide but shallow. It was seen meandering through the plain nearly north and south. At Menné I had the following information relative to its course. The Cadischay, after we lost sight of it near Koolah (between Koolah and Yenisheir), flows towards the north-north-west, and then descending into the plain passes before Adala, and is joined below by the river which is reputed to rise from the lake of Ignighioul, flows with nearly a straight course before Philadelphia towards Sardis. It is the latter river which I had so often crossed and recrossed in my former journey between Debrent and Ignighioul. I was assured by every body that the Cadischay rises either at or very near the town of Kodus (or Cadi). Strabo, however, says its sources are εξ ορους ιερου της Δινδυμηνης, from mount Dindymus or Dindymene; and Pliny, that it comes

from Dorylæum. If these accounts be true, it ought to cross the road from Kutaiah to Brusa; but Captain Kinnier only crossed one small stream, and that near Kutaiah, flowing east, which he supposed to be the Bathys. He mentions indeed a rapid torrent about the twenty-second mile from Kutaiah, but seems to consider it only a mountain torrent, of course dry at other seasons of the year. When Lucas came from Brusa he conacked in a plain on the banks of a river (ruisseau), this was seven hours from Kutaiah, and was probably what Captain Kinnier took to be a torrent, diminished now, in the month of July, to a small stream. If this be not the Hermus, it probably rises, agreeably to general report, very near Kodus. I expected to have found an old town at Adala, or Atala, but saw only a few stones at the back of the village; though I fancied above them there was an excavation like a theatre. It is a small place, containing about sixty or seventy houses, all Turkish. In the corner of the khan is a small church resorted to on Sundays by the Greeks of the neighbourhood (for there are none in Adala), and who are single men, principally employed as gardeners. A priest from Salickly, and other places nearer Smyrna, occasionally officiates. I went into the church, and found a single Greek, who had just before arrived on horseback, earnest at his devo-

tions, if devotion consists in making numerous prostrations, crosses, &c., before each of the pictures on the screen. I invited him to my room, and offered him a Testament; but he was quite indifferent to the offer, and in effect actually refused it, though he knew it to be the Gospel, and understood me when I read to him the fourth chapter of St. John. I then requested him to give it to the priest for the use of the church. He declined to do so, and I was obliged to leave it myself in the church.—So near Sardis, only five hours distant, and little more from Philadelphia, in so little estimation is the word of God held! The Greeks here, with few exceptions, know not their own language, but speak Turkish.

Monday, September 18.—I went to bed at an early hour, in order to accompany a Turk at three o'clock, who was going to Ak-hissar, having long since found that Milchon cannot be depended on even in the commonest road. I could not get away till a quarter past six; of course without our guide. As we approached the village yesterday, I saw occasionally some black stones, and found they were, like those of Koolah, volcanic. To-day, on going out of Adala, I saw another black ridge running north-east and south-west, or rather more inclined to north. The Catacecaumene district may therefore be considered to commence

from or near Adala. It was, according to Strabo, five hundred stadia, or about sixty-two miles in length, and four hundred stadia, or about fifty miles in breadth. This would include a space extending from Adala to Yenisheir, and as far south as the Mæander (18); and will at once account for the earthquakes at Philadelphia, &c.; and the hot waters of Dorylæum on the north; Caroura, Hierapolis, and Tripolis, on the south; and perhaps the nitrous lakes of Chardak (Anava), and of Bourdour (Ascania). In the name of Laodicea Combusta, we have evidence that the volcanic region extended even so far to the east. Our course was north-west, over an open naked country, till a quarter before nine, when we descended into the plain, having Tmolus and Sardis on the left; mount Sipylus in the further distance fronting us, before which was a range of other mountains, and nearer still the ridge on which is the tumulus of Halyattes, &c., a little above which (or toward the north), also fronting us, was the Gygæan lake. Our road lay close to the mountain side on the right. I had the misfortune to lose my watch chain, with a family seal of my mother's, which I valued exceedingly, being nearly two centuries old. Memet and Constantine were sent back in search of it, but with very faint hopes of success. I went on, accompanied only by Milchon leading the baggage horse. At ten o'clock

the lake lay on the left, and nearly parallel with the road, our course north-west. At eleven the road still by the side of the mountain, on which grew a few stinted valonea oaks; the lake now much farther off on the left. The sun became oppressively hot, and at half past eleven we quickened our pace towards a magnificent fig-tree abundant in leaves and fruit. The former afforded us good shade for a few minutes, but we were disappointed in the fruit—"the time of figs was not yet;" they were fair to view, but hard as stones. A refreshing spring was at no great distance, and we rested there under "the shadow of a great rock," weary and thirsty, till a quarter past twelve. A few fragments of pillars lay near it. Our course was north at half past twelve, and Marmora lay on the left, west of our road, apparently at the distance of five or six miles. I was deceived in this distance, for at one o'clock our course inclined to north-west; we came abreast of Marmora, then about one hour distant. At a quarter before two crossed the wide but now dry bed of a river. On my former journey I had observed a deep cut in the top of the mountain as if for a road; we reached this at two o'clock, and consequently had now entered upon the same road from Marmora. Crossing a wide and clear stream connected with a very small lake, or rather pool, we came to a café at a

quarter past two, and remained there till half past three. Some Turks told me that the little lake is the head of the river which runs down to Magnesia, through a village called Selindi (19), about three quarters of an hour distant from the café; and that it rises about half an hour from the café in a stalactite grotto, and is called Ulejak-chay, but in its subsequent course Houm or Koum-chay. An hour from the cafenét, on the right of the road to Thyatira, is a castle called Ilan-kalesi. For this and other information, I was indebted to the gratuitous communication of the Turks, who seemed to enter into the spirit of antiquarian research, and were mightily delighted at viewing Ilan-kalesi through my telescope. Left the café at half past three, and came opposite to Ilan-kalesi (built on the mountain side) at a quarter before four; and at half past four the tumulus was on the right. Having remained some time in the burial-ground, where on my first journey I had copied an inscription or two, to correct these and copy another, it was half past five when we reached the adjoining village, and after seven o'clock when we arrived at Ak-hissar, Thyatira.

Tuesday, September 19.—The khan was so full of people, who were constantly arriving at all hours, that I rose after a sleepless night. I was notwithstanding amused by remarking the close resem-

blance between some of the descriptions in Hadji Baba, and what occurred here. I heard a violent knock at the great gate: a voice vociferated to be admitted: all were dead asleep within but myself. The voice from without was louder and more clamorous; I then heard a Turk of the khan, after a long yawn, call out Baba, Baba,—this was addressed to the Capigi or porter, who required to be addressed more than once, alternately, by the names Baba and Hadji, before he would answer. At last he chose to be awake, and began to question the stranger who demanded admittance, who he was, and whence he came from; after which he directed an inferior domestic called the Khanji to open the door. He too yawned and grumbled a great deal; at last the stranger was admitted. The khan was filled on all sides of the square under the galleries with bales of merchandize, and the Catregis, &c. were snoring in the open court. It was ten o'clock before Memet and Constantine thought proper to arrive, having taken their leisure and slept at Marmora, miles out of the road. It is almost needless to add, that by such messengers the search for my property was unsuccessful. A priest belonging to the church of Thyatira whom I met spoke only Turkish, and we had of course but little communication. The young Greek, from whom we had re-

ceived much civility on our former journey, was still at the khan, and I was happy in the opportunity of renewing my acquaintance with him.

We quitted Thyatira at three o'clock, our course north-west, and at a quarter before four passed through the village of Medes. On a marble which was hollowed for the mouth of a well was the word APAΣ. Soon after we crossed a small stream flowing from the right. The country hitherto from Thyatira was fertile and inclosed. At half past four saw some pillars on the left, and not far from them crossed another stream, which Milchon said came from Soandrias, eight hours off on the right (20). At five the country, which had been rather uninteresting, became more fertile and better cultivated, and at a quarter past five passed by a bridge over another small stream. Immediately after crossed the great road to Constantinople, and ascended a winding path among the hills. At half past five our course north-north-west, with a high range of mountains extending on the left in a northerly direction, and an extensive view on the right of a fertile and well wooded plain, surrounded by a hilly country. At six our course was still north-north-west. We met several carts drawn by buffaloes, the body of wicker work, and the wheels regularly English ones, with neat

spokes, and a narrow rim bound with iron, squeaking, however, horribly like a thousand wind instruments out of tune. A fine wood, backed by a high and precipitous mountain, lay close on the left at half past six, our road on a descent, with fields of corn, &c. on the right. At the bottom of the hill lay the town of Bokhair or Bakir, the ancient Nacrasa,—we had been told at Thyatira it was four hours from that town; but we were little more than three hours and a half, though our pace was even slower than usual. It was too dark, for the moon had not yet risen, to see more than the general features of the place, but it is evidently most delightfully situated. The high mountain continued, precipitously, along our road side, till we reached at a quarter before eight the large town of Kirgagatch, built on the slope and base of this mountain. I was no sooner settled in the khan, than I was recognised by a Turkish watchmaker of Smyrna, and who, with expressions of delight most unusual for the gravity of a Turk, welcomed me to the town.

Wednesday, September 20.—A reported engagement between the Turkish and Greek fleets, in which Lord Cochrane was said to have taken a successful part, delayed my setting off till half past seven. I was anxious to get the best infor-

mation, as, had the report been true, our return to Smyrna might have been a hazardous one. A poor Greek shopkeeper, from whom I had the news, was so alarmed for his own safety, that he entreated me to assist him in leaving Kirgagatch. This town is magnificently situated, Temnus rising precipitously at its back to a great elevation, and taking a sweep round from Bokhair. Before Kirgagatch lies a most extensive and fertile plain. The name is pronounced as if written Kira-atch, without the g. Kirgagatch contains from four to five thousand Turkish houses, and twenty-five mosques; two hundred Greek houses, with one church and three priests; two hundred Armenian houses and one church. The honey of Kirgagatch, which is beautifully white, has always been held in great request, and certainly the bread deserves as high a character. During a residence of four years and a half in Asia Minor, I have never eaten such delicious bread as at Kirgagatch. It is amusing to observe the varied kinds and forms of bread which a traveller meets with even in a journey as short as mine. The common loaf and frangoli (the latter is a long roll) are to be met with generally only as you approach within four or five days of Smyrna. Further in the interior, you have large païcakes as thin as brown paper, which are eaten either folded up, or several doubled together. At

Bourdour the bread was of a more singular form, very little thicker than a good English pancake, but instead of being circular, about a yard long and four inches wide.

Our course from Kirgagatch was north; a high hill called Yerma-tapi (the ancient Germa) lay on the right, about two hours and a half distance. By the tables it appears that the ancient road from Pergamus to Thyatira passed through Germa (21). At a quarter past eight a delightful pine grove adjoined the road on the left. At nine, our course being still north, the village of Chatal-keuy lay on the right, distant about one hour, and a large stream flowed by the road side, also on the right, called the Ak-sou. This river comes from near Bakir or Bokhair, and flows to Pergamus; it is as commonly called the Bokhair-chay. I imagine this must be the Caicus, for I carefully marked its course all the way to Pergamus, and asked repeated questions, which were uniformly answered that it was the Ak-sou or Bokhair river. If this really be only the southern branch, it is probably the Mysius, having its source in mount Temnus. At a quarter past nine the mountain range, Temnus on the left, at the foot of which our road had been for some time, now fell off, leaving between it and the road low elevations with young pines. Our course now north-west.

We came to Toma, or Soma, at a quarter before ten. It contains about one thousand Turkish houses, though I think my informant exaggerated, fifty Greek houses, and one church. Our course from Soma was north, but at eleven o'clock it became west. The mountain now, at the distance of a mile, clothed with shrubs. We had as fellow travellers not less than one hundred camels divided into small parties, each led as usual by an ass. As the opportunity was a good one, I resolved to ascertain the camel pace, particularly as I wished to convince Milchon that our own was little, if at all faster. By my watch the camel steps seventy paces in a minute, which, calculating from eighteen inches to two feet each pace, would be somewhat below three miles in the hour. The horse which I rode never altered his pace from a walk; there were one hundred and twenty paces in a minute, and he stepped from twelve to sixteen inches—consequently very little more than the camel.

At twelve o'clock Temnus lay further off, and an opening was visible between the ridges. Our course still west. The grand plain of Pergamus was in full view before us. At a quarter past one the river Ak-sou was again by our road on the right, and in the front distance rose the majestic acropolis of Pergamus. We arrived at a mill soon after, and remained there till a quarter after three. The

miller, a Greek, came up to me, as, seated under a tree with Pergamus before me, I was reading the message to the angel of that church in the Greek Testament. The poor man earnestly begged me to give him some medical assistance: he looked wretchedly ill, and was evidently in a deep decline. I gave him what advice I could, accompanied by a medicine of great efficacy, the book which I was reading. The poor fellow received it most gratefully, lamenting that he could not read himself, but he had children he said who should read it to him.

At half past three the town of Kinik on the slope of Temnus lay distant from the road a mile and a half. It contains seven hundred Turkish houses, one hundred Greek houses, a church, and two priests; eighty Armenian houses, and one church. Another town called Hurajik, also on the slope and foot of Temnus, was abreast of our road about a quarter past four. The same river Ak-sou ran by the road side at a quarter before five; I had seen it more than once before at a small distance; a few minutes after we crossed it by a bridge (22). At five o'clock a busy scene of cultivation presented itself in the plain on both sides of the road: numerous ploughs worked by buffaloes; maize and dari collecting in heaps; and in other places, men, women, and children employed among green crops. An ancient bridge lay near the road at half past five;

and at a quarter past six we arrived at Pergamus: the setting sun threw its strong shadows on the stupendous rock of the acropolis, and the mountain behind it. The country immediately before entering the town was of an unpromising aspect, rocky and bare of trees, and in the winter must be very desolate, from the greater part of the low ground being covered with water. As we passed, however, under the arches of a bridge, and thence through a burial-ground, the view improved much from the abundance of cypresses, poplars, and other trees. On entering the town, now nearly dark, I was struck by some enormously high masses of walls on the left, strongly contrasted with the diminutive houses beneath and around them. I heard subsequently that they are the remains of the church of the Agios Theologos, or St. John.

Thursday, September 21.—I accompanied a Greek priest to his church, the only church at present in Pergamus; it lies on the ascent of the castle hill, and is a poor shed covered with earth. Though the sun was blazing in full splendour on all the scene without, this poor church was so dark within, that even with the aid of a glimmering lamp I could not distinctly see the figures on the skreen. On one side of it another priest kept a little school of thirty scholars. I gave him a Testament. The contrast between the magni-

ficent remains of the church of St. John which lay beneath, and this its poor representative, is as striking as between the poverty of the present state of religion among the modern Greeks, and the rich abundance of Gospel light which once shone within the walls of the Agios Theologos.

As we ascended the hill of the acropolis and turned round to take a view, we saw a little beyond the massy pile of St. John's church the dry bed of a river, with a bridge over it, called Tabaklar-chay; this is the ancient Selinus, and forms the division between the Greek and Turkish quarters of the town; the Greeks residing on this, the castle side, the Turks on the other. The dry bed of another river lay on the left, coming down from the north behind the castle, and having also a bridge over it. This is the Cetius, called at present Barmakpatran-chay. Both of these rivers rise about four hours from the town, and fall into the Bakir or Ak-sou-chay, the Caicus, which flows about one hour off in the plain. The town of Pergamus lies in part on the slope of the hill, but principally in the plain. On the right, or to the west, is a small oblong ridge, on which are the theatre and other ruins. On the south-west beyond the town an extensive plain, the view terminating in the blue mountains of Mitylene. In front, the ridges of mount Temnus running east

and west, through which is a level road of fourteen hours to Magnesia. On the left lay the plain we had passed over yesterday, bounded also by the continued range of Temnus with the towns of Kinik and Urajik. Two tumuli stand before the town, in the direction of south or south-south-west, and near these on the town side olive and vineyards, cypresses and poplars; and beyond them, the plain richly wooded close to the mountain. Such was the view which presented itself from near the summit of the acropolis. This fortress and the antiquities of Pergamus are so accurately and elegantly described by Dallaway, that I am persuaded the reader will be better pleased to have him for his Cicerone. "The ascent of the mountain is made easy by a circuitous road, and a great part of the ancient broad pavement remains. The wars of the later centuries have chiefly occasioned its present appearance, and the fortress is the prominent feature; but further investigation will discover the more interesting works of classic ages. Strabo recites that this cliff was the acropolis, and indeed the whole city of Lysimachus and his immediate successors; and mentions with praise, as existing in his own time, a library, and several eminent literary characters. The half way space of the hill is defended by an outwork of embattled wall of considerable extent, with frequent towers.

A little above is a platform, intended as a battery, built entirely of marble fragments, columns, cornices, and other ornaments, cemented in beds of mortar. A curious expedient has been attempted, that of perforating some of the shafts of the columns, many of which are fixed in a row, and using them for cannon. The castle, which covers the whole summit of the mountain, includes about eight acres, resembling those at Smyrna and Aiasaluk, and probably contemporary with them. Facing the south-east is a wall of hewn granite, at least a hundred feet deep, ingrafted into the rock; and above that a course of large substructions, forming a spacious area, upon which once rose a temple unrivalled in sublimity of situation, being visible from the vast plain and the Ægean sea.

"The four columns of corinthian as first adopted by the Romans, with capitals, and angles of the cornice and pediment, in the highest ornament, lie in a lofty heap. Of the dimensions it is easy to form an accurate judgment: the whole length of the cell was thirty-four feet, of the complete ground plan forty-nine, and of the portico twenty, the pillars of which were four feet in diameter. In point of size and style, the temple of Claudius, at Ephesus, bears the nearest resemblance. It is, however, worthy of remark, that the tori of the columns are sculptured with wreaths of laurel,

and the frizes have deep festoons of the same, with eagles; a mode of decoration characterising many edifices erected in the days of Trajan, who, it is therefore a fair supposition, was honoured by this edifice.

"With a descent, almost perpendicular on the north and western sides, is a very narrow valley, with the rivulet Selinus, over which, at one extremity, the great aqueduct of one row of lofty arches is constructed, and at the other a pile of massive building, which, filling the whole breadth of the valley, was the front and grand entrance into the Naumachia, an amphitheatre as extensive as that of Miletus would be, were the circle completed. The subsellia and superstructure of lofty porticos remain. When the arena was dry, and the stream confined to its narrow bounds, it was applied to the purposes of the circus and stadium, and frequently used for chariot races and gymnastic exercises. It is the most complete edifice of the kind in Asia Minor.

"From the summit of the acropolis it appears, that although the ancient city was spread over the mountain, and probably confined within the line of the lower fortification, when the Romans were established, they chose a more accessible ground, which rises behind the Naumachia. It is sufficiently evident that the whole was occupied by

them, and has advanced to the site of the present city, the common sewers of which, composed of a cylinder of brick of at least thirty feet diameter, and serving as a conduit of the stream above mentioned, were amongst the most expensive and useful of their public works. Those at Rome made by Tarquinius Priscus lasted eight centuries without repairs; and where these have fallen in, it appears to have been occasioned rather by intention and force than by gradual decay. At the western extremity of the hill are the remains of a theatre, not so large or perfect as that at Miletus, with a similar aspect. The entrance and arcades on the left are still standing, and the area is now filled with huts and small gardens, against the bank where the seats were placed. A neighbouring cemetery has for ages been supplied with its marble embellishments, which are collected in great profusion to ornament the graves, near to which, if not on that site itself, was once placed the celebrated temple of Æsculapius, which, amongst other privileges, had that of an asylum. The concourse of individuals to this temple was almost without number or cessation. They passed the night there to invoke the Deity, who communicated remedies, either in dreams or by the mouths of his priests, who distributed drugs and performed chirurgical operations. The emperor Caracalla,

in 215, repaired to Pergamus for the recovery of his health, but Æsculapius was unmoved by his prayers. When Prusias, second king of Bithynia, was forced to raise the siege of Pergamus, he nearly destroyed this temple, which stood contiguous to the theatre without the city walls. Caius Fimbria, the pro-consul, when abandoned by his troops, and foreseeing an implacable enemy in Sylla, fled to this sanctuary, where, in despair, he fell upon his sword."

Of the site of the royal palace of Attalus nothing can be positively asserted; as it was thought worthy of comparison, in point of prospect with the Byzantine palace it was probably elevated and beautiful; and perhaps rose from some of the artificial platforms near the citadel, and was connected with it. The earliest instances of tessellated pavements were here to be seen, the works of Scopas, eminent for perfection in this art. Near the khan are the massive ruins of the church of Agios Theologos, conjectured to be one of those which the emperor Theodosius caused to be erected. The internal division into aisles was made by two rows of granite columns, the spoils of former temples, fragments of which abound. Upon them rested the galleries for the women level with the windows. The tribune, or altar, is embowed, and on either side, at ten yards distance, is a cupola, finishing a room of forty feet

diameter, and more than a hundred feet high, both which, retaining their domes, exceed the other walls about five yards. The whole length is two hundred and twenty-five feet. It is constructed with brick, and pieces of marble for ornament, and is, excepting St. Sophia at Constantinople, what conveys the best idea of the Christian churches on the Greek model. The doors, as Smith says, are very high; opposite to which is a great nicchio or cavity in the wall; and a vault underneath sustained by a great pillar. This vault is at present a workshop for coarse pottery. Tradition says, that upon the capture of Constantinople this church was converted to a mosque, a minaret being built at its north-east end; and a ridiculous story is told of its being as quickly disused in consequence of a miraculous change of position in the door of this minaret, which, fronting as it ought to do in the evening, was found the following morning to have turned completely round. One of the circular rooms appeared to have been used as a church much after this period: the recess for the altar, which Smith calls a nicchio, and the marble steps still remain; and it seems the Turks still permit the Greeks to enter it, for I saw a dirty lamp hanging before some wretched paper saints. There is another ancient church in the town, that of St. Sophia, now a mosque. From the size

of the stones it appears to be of very remote antiquity; I should be almost inclined to believe earlier than the time of St. John. My conductor, a Greek, assured me that its prostitution to a mosque occurred as recently as fifteen years ago, before which the service of the Greek church was regularly performed in it; but this is altogether at variance with Smith's account, who says that it was a mosque in his time. Outside the south door stands an octagonal base or pediment, of which I could not understand the use, unless it supported a fountain or a baptistery.

For a small bacshish I was permitted to go into the bath, in which stands the celebrated vase. I had despaired of seeing it, as the bath was occupied by females during the morning, and subsequently by men: the evening, I was told, was the only time in which it could be shown: But a little money will sometimes open the doors of any bath; and I was actually admitted while a number of females were reclining on the marble benches around the vase. Most exaggerated accounts were given by the keeper of the bath of the sums offered by English milordi for this vase; one was said to have offered forty thousand piastres, and another to fill it with sequins.

The Christian population of Pergamus seems to have increased considerably since the time of Smith

and Rycaut. The former says, "the state of the Christians here is very sad and deplorable, there being not above fifteen families of them; their chief employment is gardening, by which they make a shift to get a little money to pay their harache, and satisfy the demands of their cruel and greedy oppressors, and maintain a sad miserable life." Rycaut's observation applies perhaps more properly to the Turkish population: "whereas about ten years past there were fifty-three streets of this town inhabited, there are now only twenty-two frequented; the others are deserted, and their buildings go to ruine." The present population is, I think, underrated at fifteen thousand; of which fifteen hundred are Greeks, two hundred Armenians, who have a church, and about a hundred Jews, with a synagogue.

We quitted Pergamus at a quarter before two, heartily disgusted with the filth and imposition of the khan, which, though kept by an Arab, had all its attendants Greeks. Our course was west by south. At a quarter past three turned to the left round a small rocky hill, which at a distance resembled a tumulus. Our course was now south, the river Caicus flowing by the side of the road, which we crossed after another quarter of an hour. We met some Beyracks, or companies of soldiers, at a quarter past four, and had on the right, about a mile

distant, a high rock rising steeply on one side, on the summit of which was apparently some building. At a quarter before five saw the opening between the mountains on the right leading to Aivali, and the blue peak of Mitylene beyond it; at the same time passed a burial-ground with a few fragments. At five o'clock the village of Kilzekeuy, or Klissekeuy, on the mountain side at the left, was conspicuous from its red-coloured earthen houses. The country was now an enclosed and woody one, with hills of moderate height clothed with pines. Soon after a burial-ground full of fragments of pillars, architraves, &c. On the right lay the extensive plain of Chanderli or Sanderli-ovasi, terminated by mountains several hours distant; close on the left were low hills with pines. At a quarter before six, more fragments of pillars, &c.; immediately after which some remains of an ancient road, and the first view of the sea. We came to the cafenét of Kilzekeuy at a quarter past six, and remained there till the moon rose. Remains of ancient habitations are in all the numerous vineyards extending far down in front of this cafenét, in one of which is a mutilated statue, supposed of Hercules. As there are at present no habitations near the cafenét, the proprietors of the vineyards who reside at Kilzekeuy were now living in them, and large fires were blazing in all of them. It was the

season for gathering the dry fruit, and they remain here to protect it. Moonlight is unfavourable for antiquarian discoveries, and I therefore did not see the towers of a wall or castle said to be near the edge of the gulf of Sanderli, on the site of the ancient Cumæ; but I should incline to think them rather the ruins of Myrina, which was equidistant, about five miles, from Cumæ and from Grynium, celebrated for the temple of Apollo. Elæa was seventy stadia, about nine miles, from Grynium at the embouchure of the Caicus. We left the cafenét at a quarter before ten, and after an hour began to ascend a hill of small height, our course still south; we were soon again on level ground and passing along a woody road. From half past eleven till after twelve, the sea was nearly close to the road, forming an extensive bay deep within the land. Milchon says, that not far from the southern edge of it is a fine well of fresh water, defended by walls from the sea, which flows round it. We soon after began to ascend, leaving the bay behind us. At half past one crossed a considerable river, running down into the sea, and at a quarter before two crossed another smaller stream. The larger river at its æstuary probably marks the site of Cumæ, for on the coins of Cumæ two rivers are named the Hermus and the Xanthus; and though the Hermus is actually four hours

from this place, Smyrna is still farther distant from that river, and yet the Hermus appears also on the coins of Smyrna. The quotation of Strabo from Herodotus, that the Hermus falls into the sea at Phocæa (or near Phocæa), εις την καλα Φωκιαν εκδιδοασι θαλαττην, seems to be inapplicable to the course of the river Menimen, and would be strictly correct of the larger stream we crossed; but we have again a testimony to counterbalance it, for Arrian says, παρα πολιν Σμυρναν Αιολικην εκδιδοι εις θαλασσαν; it falls into the sea near Smyrna, a city of Æolia. It may, therefore, be considered nearly certain that the larger of the two streams is the Xanthus.

We soon arrived at a cafenét called the Guzel-hissar cafenét, and Milchon made preparations for conacking; but as I was not so disposed, having given orders to go to Guzel-hissar, we proceeded, and having turned off to the left, came to the town at a quarter before three, by a stony and steep winding up the side of the mountain.

Friday, September 22.—From its name, "the beautiful castle," I confidently expected to have found some ancient remains on the mountain of Guzel-hissar, but I was disappointed. A handsome sarcophagus in the court of a mosque, and numerous fragments, marked it as the site of an ancient town. I could find but two inscriptions, one of

them sepulchral, in a barber's shop. Several Turks who were under the operation of shaving, and as many others who were waiting patiently for the operator, having observed me attentively examining some old stones, very civilly called me into the shop, where the stone with the inscription lay with the letters downward: it was turned up with as great caution as if a treasure lay beneath; and, in fact, sculptured marbles, and especially inscriptions, are usually either inverted or buried by the finder, lest he should be exposed to the suspicion of having found treasure with them. On several stones I saw a large and ancient cross; these now serve to fence a Turkish cemetery:—Christianity again the slave of Islamism. The view from the higher part of the town is very extensive, but it was a day of black clouds, and mist, and hurricane, and scarcely any thing could be distinctly discerned. We quitted Guzel-hissar at a quarter before nine, our course at first north, but soon after west, a stony path among craggy rocks. At a quarter past nine saw something white, of a semicircular form, on the right, far off on the side of the hill adjoining the sea; I am not sure whether it was a ruin, or only the white calcareous soil. At half past nine our course south-west, the hill of Foges (Phocæa) immediately before us, at the distance of a mile, and Kara-bourun rising behind

it. As we subsequently went towards the south, the hill of Phocæa lay on the right (23). I copied an inscription at a quarter before ten in an extensive burial-ground, full of fragments, and quitted it at ten, descending into the plain soon after. Anxious to ascertain the situation of Leucæ (or in fact its existence), I made inquiries for any village or place near called Lefke, and was instantly told that immediately behind the hill, which was also called Lefke-hill, on the road by the sea to Foges, is a village called Lefke. This hill was about a mile and half distant, and Temnus on the left (24). In front, at some distance, rose the hill of Bourasjook, looking like a castellated hill, behind which was the range of mount Sipylus terminated by the bay of Smyrna. At a quarter before eleven the village of Dokush was on the slope of Temnus, which rises to a great height behind it; our course south-east. I think it right to caution any future traveller against relying too implicitly on the correctness of this name. A lad was by the road side, in a vineyard, loading his camels with dried raisins; I directed Milchon to ask the name of the place, and the boy answered, Dokush. Milchon was told to ask again for better assurance, and the boy's reply was, "Dokush, Dokush, Dokush." I rode on, wondering what the number nine, for such is Dokush in Turkish, could have to do

with the name of a village, and I strongly suspect, that as Jerry Sullivan gave the price of his fowls, "three shillings, and I believe I must take two, sir," to the gentleman who asked him the number of miles to the nearest town; so our Turkish informant may have chosen to favour us with the price of his raisins, Dokush paras the oke. At eleven o'clock, a burial-ground and fragments at the junction of another road leading to Guzelhissar. Not long after the large village of Halvagekeuy lay on the left, and a village of the same name on the right, both Turkish, having no Greeks. From the magnificent situation of the village on the left, at the foot of the mountain, near an opening or narrow valley between the ridges, with a most fertile and extensive plain in front, I should be inclined to believe this must be on the site of some considerable ancient town (25). At a quarter before twelve the village of Turkeli on the right, and another of the same name at the foot of the mountain on the left. At twelve o'clock we were close to the hill of Booranjook, a most commanding situation for an acropolis; near it lay a few fragments. After passing it and looking back, I observed a village in a hollow or semicircular part of the hill fronting, in the direction of our road, or south-east. The village of Yenikeuy was on the left, at the mountain foot, at half past twelve; the plain

now on the right was of considerable extent. We crossed the Hermus, running down to the west on the right, at a quarter before one, and lost some time in waiting for the crossing of the baggage horse, which was completely exhausted. After traversing a thicket of Tamarisk, we came among the vineyards of Menimen, where all the families were bivouacking to take care of the ripe fruit. We entered Menimen at a quarter before two, our course rather more east than south. A high ridge rises immediately behind the town, conspicuous from its numerous windmills; if, as supposed, this be the ancient Temnus, this ridge was the acropolis; but I found nothing in the town to warrant such an opinion; but it is possible that a more careful examiner might have been more successful. I had scarcely entered the town before I felt extremely unwell, and am convinced that had I remained there for the night, I should have been attacked with serious fever. A more unwholesome situation than Menimen in the autumn can scarcely be imagined, and I had heard repeated instances of persons who had been dangerously ill from sleeping a single night in this town. This, in itself, was a sufficiently powerful motive to determine me to quit the town that evening, notwithstanding an evident disposition on the part of my Armenian and Turk to present every possible obstacle, as-

serting the inability of the baggage horse to proceed. I suggested the lightening of the load, by putting half on another horse, and with this arrangement we quitted Menimen at five o'clock. We had not gone five hundred yards when Milchon, who had made up his mind that I should not reach Smyrna before Saturday night, began to unload all the baggage, declaring that the baggage horse could not go on. I walked forward a considerable way, and it was six o'clock before my party came up. Our course was south-west, through a country abounding in olives, subsequently through an open, but uninteresting country. It soon became too dark to make observations, or even to see our road, which was only visible from the lightning flashing most vividly over the mountain top every second. The road was fortunately a good one, or it would have been extremely hazardous. Arriving at a cafenét at a quarter before nine, I determined to remain there till the moon rose. Before the cafenét was a fountain, with an enclosed place above it for prayer. It was Friday night, and many of the Catregis were here occupied, not as usual in silent devotion, but in chanting their prayers with alternate responses: I imagined at first it was the chanting of the Greek church. Accompanied by a host of camels, we left the cafenét at ten o'clock, and at a quarter before twelve arrived at

another, called Cordelion, or Cardeli café. In another half hour we were on the sea shore; our road lay close to it, sometimes on the craggy side of the mountain steep, at others along the beach, passing beneath the supposed town and tomb of Tantalus, till we reached the scale of Bournabat. From thence the road for some time was a paved causeway, and our progress was impeded by multitudes of camels carrying planks. We passed the bath of Diana, and the splendid mansion of Suleiman Aga, and reached the caravan bridge in Smyrna at half past two o'clock, when, sending all the party into the town, I proceeded alone on a jaded horse to Sedikeuy, walking the greater part of the way, and arrived there at a quarter past five.

NOTES.

FIRST JOURNEY.

NOTE 1.

It is close to this aqueduct, on the eastern side of it, that Chandler fancied he had discovered the grotto of Homer, which was said to be near the sources of the river Meles. A slight inspection of the spot will at once prove the supposed grotto to be nothing more than one of the channels supplying the aqueduct; the sources of the river are not near, but at a considerable distance.

Not far from the μεγαλος παραδεισος is a place called the μικρος παραδεισος. The wild scenery at the former, as well as the name, recalls the recollection of the paradise, or park of Cyrus, at Celænæ, watered by the Mæander, which ran through the middle, and which was full of wild beasts, which he hunted on horseback for exercise or amusement.

NOTE 2.

Boujah, Bougiah, or Boodjah, is a village situated in a plain about three miles from Smyrna, and contains a Greek church and a mosque. When Hasselquist wrote about a hundred and twenty years ago, the Dutch consul, Mr. d'Hochepied, had his country house there, with an extensive cypress park, "filled with gazellas, peacocks, pheasants, partridges, and nightingales." This house and the park are now the joint pro-

perty of John Maltass, Esq., and Messrs. Gout. It was then the Dutch village, and Sedikeuy was the country retreat for the English consul and merchants. At present it is reversed: the Dutch are established at Sedikeuy, and the English at Boujah: the best houses are those of the English consul, John Lee, Esq. and James La Fontaine, Esq.

NOTE 3.

It is clear from Pausanias that the tomb of Andremon was near Colophon, and between that place and Lebedus. The French translator says, "Quand on est sorti de Colophon, et que l'on a passé le fleuve Aleus, on trouve le tombeau d'Andremon à la gauche de chemin."

NOTE 4.

The neighbourhood of Sedikeuy abounds with jackals; wild boars are also numerous; and about two years since a hyæna was killed between that village and Boujah. Lions have, I believe, never been heard of near Sedikeuy; but a lion was seen a few years ago on the road to Nymphæum, by I. J—t, Esq. Between Sedikeuy and Ephesus wolves are frequently met with. The lynx has at times been seen in the mountains of Sedikeuy; and an enormous tiger, represented by the peasants as high as a mule, is at the present moment committing dreadful ravages among the flocks and dogs of the shepherds. Its abode is at the summit of a very lofty rock, about two miles south-east of the village. On the opposite mountain of Tartalee, the ancient Mastusia, two species of bears, a large and small one, the one reddish-brown, and the other black, are not unfrequently seen.

Since the above was written, the supposed tiger which has committed such ravages has been killed, and proves to be a leopard of enormous size. It came down on the flock of an old shepherd, who, having no arms, depended for his safety on

an old dog, and her three young ones, not two years old. The mother commenced the attack, but the leopard placed her quietly between his forelegs; a young dog was served in the same way; but a second fixed his teeth on the eye and lip of the beast, and kept so determined a hold, that the others were liberated, and after a fierce contest succeeded in killing the leopard.

NOTE 5.

Giamovasi has been a town of considerable consequence, having had by some reports nineteen mosques, and by others thirty-six. The rebellion of its pasha, and the subsequent ravages of the plague, occasioned its entire desertion. At a place which is shown as the pasha's conac, are some foundations of very large squared stones, apparently the site of a temple.

NOTE 6.

I have said that the river between Sedikeuy and Metropolis has been supposed by every traveller to be the Halesus, but on very insufficient grounds. The following notes of a ride from Sedikeuy to Notium will support my assertion.

Wednesday, October 25.—Left Sedikeuy at twenty minutes before eight; course south-west. At a quarter past eight remains of a paved road leading to Balabonar, &c., distant two hours west. At half past eight the village of Ulegu or Uregu on the right. At nine o'clock at Giamorbashi (inhabitants all Turks), the small village of Jugulare (ten Turkish houses) on the left; our course west-south-west, but soon after south by west. At a quarter before ten a road on the right, leading to Kumy-doura*, which is a small Turkish village of twenty houses, five hours distant near the sea; the road to it through

* "This is the same place called Gumul-deru by Chandler. Travels in Asia Minor, c. 31."—*Note by Colonel Leake.*

a bogaz or opening; it lies nearly south from our road, which is now south by east. The mountain range on our right is called Maltash-tepé; and under it is water, white as milk, called Sasal, which the sick from Smyrna frequently come to drink.

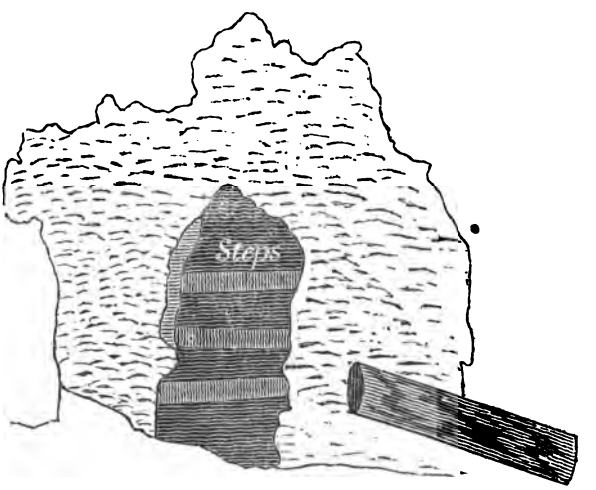
The river of Tabacana falls into the larger one of Malkedjic, and the latter passes through the bogaz now nearly in front of our road, and falls into the sea near Kumy-doura. At twenty minutes past ten crossed the Malkedjic river, flowing down to this bogaz, our course now south by east. This river rises above Olanitzi, and is the same which has been mistaken for the Halesus. That it cannot be, is clear, as it falls into the sea at Kumy-doura, at least seven hours from Notium and Colophon.

Arrived at Malkedjic at half past ten, and remained till near eleven. Tourbali and Yenikeuy (Metropolis) both three hours from Malkedjic.

At half past eleven entered a narrow valley between mountains clothed with pines; our course now, and at twenty minutes before twelve, south, and through thickets of rhamnus paliurus and pines. At twenty minutes past twelve passed it, our course south by east, and the river Havagi-chay, at twenty-five minutes before one, flowing down on our left. A few minutes before one saw foundations of square steps; and near it, on a fountain, the inscription (A); course still south by east. At twenty minutes after one crossed the dry bed of a river flowing from the left. Arrived at Zillé at twenty minutes before two. This last river is the Halesus, and falls into the sea below Giaurkeuy, having first received the Havagi-chay. At this season both beds were dry in their lower course.

Chilli or Zillé is a Turkish village, built on the side of a hill of some height, below it a small plain or narrow valley runs straight down to the sea, distant about two miles, nearly

south, or south-south-west. About half way on the right side is the ruined town or large village of Giaurkeuy, and by the sea on the left are the ruins of Notium; opposite to the latter, also close by the sea on the right, is a large grotto, with a small well in it. I should have taken this for the oracular cave of Claros, if the villagers of Chilli had not assured me there was a grotto or cave above Giaurkeuy, in which were five or six marble pillars, and also a well. I took a guide, but we searched in vain; the entrance was said to be very small, and almost covered with low evergreen shrubs. We however found on the very summit of the hill a place evidently excavated in the rock, with steps still visible, as represented below; and near it in front several pillars of white and red marble, much corroded. Since my return, I have been assured by some Greeks who fled from Giaurkeuy before the massacre, that the grotto with the five or six pillars really does exist.



X

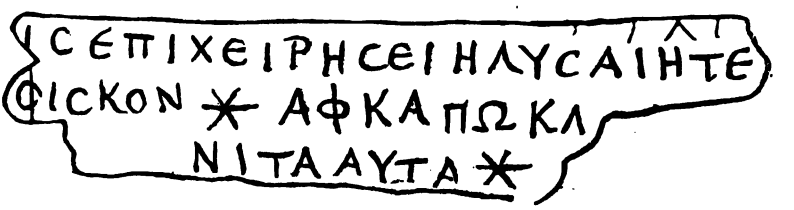
Immediately below Chilli, a quantity of sculptured fragments are buried by the accumulation of soil, and hid by the thickets; and at the head of another valley or narrow ravine on the left, distant about half a mile, is an oblong rock, perpendicular on two sides, and of most difficult access on the others. On the top of this are remains of a very ancient wall, of large stones without cement, and within it remains of a much later date, called Agios Elias. A fragment of a Greek cross, near remains of a circular wall on the east side, confirmed the tradition of the later building having been a church. Besides some sepulchral vaults on both sides going down from Chilli to the sea, I remarked two fluted columns of large size, of white marble, almost buried in the soil. May not Colophon have been close to Chilli, and Claros near Giaurkeuy? Many very ancient vestiges are to be seen among the thickets, all the way, or nearly so, from Giaurkeuy to the sea; but they are not easily seen without some search.

As the river which flows through this valley down to the sea is clearly the Halesus, a tumulus which I observed on leaving Chilli, going in nearly a north-east direction to Palamuda, is probably the tumulus of the founder of Colophon, Andremon, said to be on the bank of the Halesus on leaving Colophon, or exactly in the situation of the tumulus which I remarked.

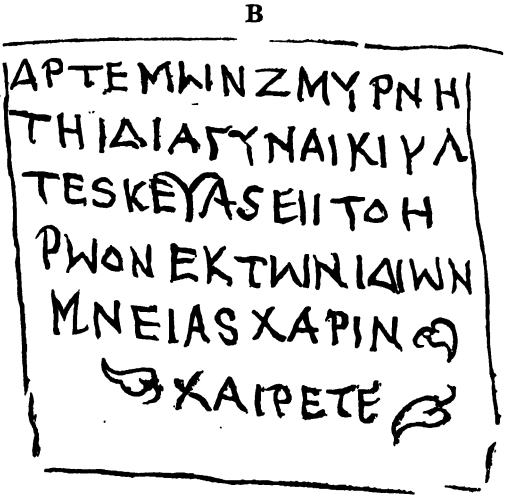
Friday.—Left Chilli at one o'clock, and a quarter of an hour after saw close on our left, as we crossed the Havagi-chay (the Halesus), the tumulus above mentioned close to the river; our course north, or north by east. At half past one, another low hill with large square stones, very ancient (query, another tumulus?) At five minutes past two came to the café at Palamuda, and copied an inscription (B); our course north by east over a plain, which, during the whole of winter, is inundated. At half past two a tepé close on our right, with remains of a road leading across from the mountain side on the left to the opposite

mountain. At three o'clock rode over a stony piece of ground a little elevated above the marsh by the side of the mountain, our course north-west. Came to a large old khan at a quarter past three, the roof supported by some fragments of fine white marble pillars. At twenty-five minutes past four crossed the Malkedjic river, large and rocky, with remains of two bridges. At half past four came to Duvilikeuy, and then turning to the left, our course was north-west. At five crossed the Serachay, flowing from Giamovasi into the Malkedjic river; course north; arrived at Sedikeuy at seven o'clock, having at half past five Giamovasi on the left, about a mile distant.

A

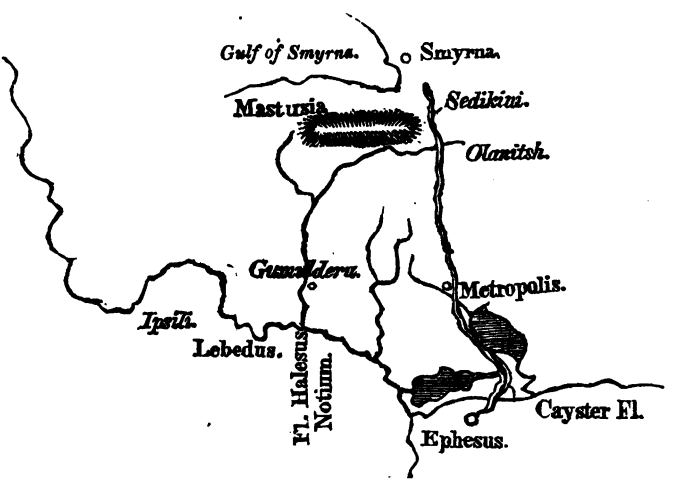


B



x 2

"It clearly appears from the journeys of Mr. A. to Notium and to Ephesus, that I have been misled by other travellers in making the river of Metropolis a branch of that of Gumul-deru (which joins the sea eastward of the site of Lebedus), instead of carrying it into the Caystrus. The real course of the waters seems therefore to be as described in the annexed sketch."—*Note by Colonel Leake.*



NOTE 7.

"Although they be destitute of taverns, yet have they their coffa-houses, which something resemble them. There they sit chatting most of the day; and sippe of a drinke called coffa (of the berry that it is made of), in little China dishes, as hot

as they can suffer it; blacke as soote, and tasting not much unlike it, (why not that blacke broth which was in use among the Lacedemonians?)"—*Sandys's Travels*, page 66.

NOTE 8.

"Εξ Εφεσου μεχρι Σμυρνης οδος εστιν επ' ευθειας τριακοσιοι εικοσι σταδιοι· εις γαρ Μητροπολιν εκατον και εικοσι σταδιοι, οι λοιποι δε εις Σμυρναν."—Strabo, lib. 14. p. 682.

The Cayster is on the reverse of several imperial medals of Metropolis, but improperly placed by Mionnet among those of Metropolis, in Phrygia. KATCTPOC occurs also on the coins of Hypæpa, Dioshieron, and Nicæa Cilbianorum.

NOTE 9.

"Ephesus alluitur Caystro, in Cilbianis jugis orto, multosque amnes deferente, et stagnum Pegasæum, quod Phyrites amnis expellit."—*Pliny*, lib. 5. cap. 29.

"In opposition to the opinion of Mr. A. as to the stagnum Pegasæum, it is to be observed that Chishull passed by a large marsh on the left side of the Caystrus, and that there is a river also on that side, rising in Mount Coressus, which will answer to the Phyrites. The question therefore is still doubtful, and will probably remain so, Pliny being the only author who mentions the Phyrites and Pegasæum."—*Note by Col. Leake.*

NOTE 10.

Hasselquist adduces satisfactory proof of his opinion, that the foxes of Samson were jackals, and ought to be so translated wherever they are mentioned in Scripture. The prophet Jeremiah, describing the future desolation of the holy city, has this very striking image, now verified of Ephesus: "Zion is desolate, the foxes walk upon it."—*Dallaway*, page 227.

On a former visit to Ephesus, in January, 1824, the jackals approached within a foot or two of the window (an open

hole) in our shed. Incessant rain, rendering the road impassable, we were compelled to remain five days, during the whole of which time we were exactly circumstanced as Chandler was, the rain falling plentifully through the mud roof on us and our bedding. One whole day we had ample evidence of the truth of his observation on the peculiarly awful sound of thunder at Ephesus. It resembled the terrific clashing of a thousand brazen shields, and realized the fable of the Curetes on Mount Solmissus.

NOTE 11.

"The total disappearance of such a vast edifice as the temple of Diana Ephesia is to be ascribed to two causes, both arising from its situation. Its position near the sea has facilitated the removal of its materials for the use of new buildings, during the long period of Grecian barbarism; while that gradual rising of the soil of the valley, which has not only obstructed the port near the temple, but has created a plain of three miles between it and the sea, has buried all the remains of the temple that may have escaped removal. Enough of these, however, it is probable, still exists beneath the soil, to enable the architect to obtain a perfect knowledge of every part of the construction."—*Colonel Leake's Journal*, page 259.

NOTE 12.

The following decisive reasons are given by Colonel Leake, in proof of the position of Magnesia at Inek-bazar, and not at Guzel-hissar, as had been supposed by Chandler and others:—

"1. Magnesia was, according to Pliny, fifteen miles, and according to Artemidorus, a hundred and twenty stades from Ephesus. This is about the real distance of Inek-bazar, and not half that of Ghiuzel-hissar, from the ruins of Ephesus at Aiasaluk.

"2. Tralles was on the road from Physcus to Ephesus. But

had Magnesia been at Ghiuzel-hissar, Tralles, which was eighteen miles according to one author, or a hundred and forty stades according to another, to the eastward of Magnesia, must have been about Atshà, which is very much out of the direction from Marmara (anciently Physcus) to Ephesus.

"3. Strabo describes Magnesia as situated in a plain at the foot of a mountain called Thorax, not far from the Mæander, but nearer the Lethæus, a stream flowing from Pactyas, a mountain of the Ephesii. This description agrees precisely with Inek-bazar, in face of which are two insulated hills, which, when all the plain of the Meander below Inek-bazar was sea, were two islands, called Derasidæ and Sophonia. Besides the town-walls, theatre, stadium (which adjoins the theatre), and other indications of the site of a great city, are the vast prostrate fragments of an octastyle Ionic temple, the peristyle of which was near two hundred feet in length, and was formed of columns, more than four feet and a half in diameter. It agrees perfectly with the description given of the temple of Diana, at Magnesia, by Vitruvius and Strabo: the former of whom informs us, that this building was a pseudodipterous octastyle of the Ionic order; and the latter, that it was larger than any temple in Asia, except those of Diana Ephesia and of Apollo Didymeus, and that it surpassed even the Ephesian temple in harmony, and in the construction of the cell. Among the ruins are seen inscribed pedestals, which formerly supported statues of Nerva and Marcus Aurelius; one of these is dedicated by a high priest and scribe of the Magnetes; and on another fragment were found the names of some priestesses of Artemis Leucophryene."—*Colonel Leake's Journal*, page 243.

NOTE 13.

Magnesia was given to Themistocles to supply bread for his table.

NOTE 14.

This road might lead to the discovery of Larissa, thirty stades distant from Tralles. Perhaps Larissa Ephesia is on the site of Tyria, as the distance, one hundred and eighty stades from Ephesus, in the direction of Tmolus, agrees with Tyria, which is seven hours, about twenty-two miles, from Ephesus.

NOTE 15.

"The ruins of Tralles are found above the modern town of Ghiuzel-hissar, in a situation such as Strabo has described: a table summit strong by nature (ἱδρυται επι τραπεζιου τινος, ακραν εχοντος εξυμνην). The only ruin well defined is that of the theatre and stadium, which formed one building. The Ionic temple of Æsculapius built by Argelius, which Vitruvius mentions, as well as the other works of the purer times of Grecian art, seem to have been buried by earthquakes beneath the ruins of later buildings; among which are many remains of the architecture of the lower empire, vestiges of the restoration of Tralles, by Andronicus Paleologus. Pococke copied a Latin inscription at Ghiuzel-hissar, in which the name of Tralles occurs, but without having observed it. It is found also in two inscriptions copied at Ghiuzel-hissar, by Sherard. The site of Tralles is traversed by a torrent answering to the ancient Eudon."—*Col. Leake's Journal*, p. 247.

NOTE 16.

"At Sultan-hissar, not far to the westward of Nasli, are

the remains of a large city, corresponding with the description which Strabo has given of Nysa. Nysa was situated for the greater part on the slope of mount Messogis, and was divided by a torrent, so as to appear like two separate towns; a bridge traversed this torrent in one place, and in another the valley was occupied by an amphitheatre, beneath which flowed the torrent. Chandler's account of the ruins at Sultan-hissar is exactly conformable with this description of Nysa; so perfectly in regard to the remark of Strabo on the appearance of a double city, that Chandler supposed the western division to be Tralles, and the eastern Nysa. Pococke has reported an inscription found at Nasli, which contains the words NTΣAETΣ and MAΣTATΥPEITOΥ. Possibly Nasli may have been the site of Mastaura."—*Col. Leake's Journal*, p. 248.

NOTE 17.

Ak-keuy is probably the Jack-cui of Pococke, supposed by him to be Briula.

NOTE 18.

Perhaps the village Mastauro, also mentioned by Pococke as at an entrance between the hills, is within this opening, and, no doubt, must be the ancient Mastaura; but it agrees better with the "remarkable gap" of Chandler, which he supposed to open into the Leimon or Meadow, thirty stadia or three miles and three quarters from Nysa. Here was held a general assembly; and here was the Asian meadow of Homer; in which was shown the heroum or monument of Asius, and also of Cayster, with the source of the river; not far from it was the mouth of a cave sacred to Pluto and Proserpine, supposed to communicate with that at Characca.

NOTE 19.

"Antiochia, though a great thoroughfare, was but a middling city. It had a bridge over the Mæander, and was liable to earthquakes. Its territory, which lay on each side of the river, was large and fruitful, and produced in plenty the figs called Antiochene and three-leafed, the same, it is likely, which are now, as formerly, dried; and which we purchased in these parts, strung like beads, and found them extremely good as well as cheap. In 1176, the town surrendered to the Turks; and in 1198 was in danger from the sultan of Iconium, but escaped by an accident. In 1206 it was besieged by the Turkish army, and relieved by Lascaris, emperor of Nice."—*Chandler's Travels*, p. 215.

NOTE 20.

"The Turks say, that an angel taught Abraham how to make yaourt, and others that an angel brought a pot of it to Hagar, which was the first yaourt. It may be made in the following manner:—Put into a basin a spoonful of beer yeast, or wine lees; pour on it a quart of boiling milk; when it is formed into a curd, and is become sour, take of it a table-spoonful and a half to serve as a ferment to a fresh quart of milk, in the same manner as the yeast. This, after a few repetitions, will become good yaourt, and lose the taste of the yeast by degrees."—*Eton's Survey*, page 227.

NOTE 21.

"About the middle of the street, just above the mineral sources, Pococke, in 1740, thought that he distinguished some remains of the temple of Apollo, which, according to Damascius,

quoted by Photius, was in this situation. Chandler distinguished the area of a stadium in a recess of the mountain."—*Col. Leake's Journal*, page 253.

NOTE 22.

"There are few ancient sites more likely than Laodicea to preserve many curious remains of antiquity beneath the surface of the soil; its opulence, and the earthquakes to which it was subject, rendering it probable that valuable works of art were often there buried, beneath the ruins of the public and private edifices."—*Col. Leake's Journal*, page 252.

NOTE 23.

"Ες χασμα γης εκβαλλων επειτα δια σταδιων ως μαλιστα κη πεντε αναφαινομενος, εκδιδοιες τον Μαιανδρον."—*Herodotus*, lib. 7. cap. 30.

NOTE 24.

"In the time of Constantine Porphyrogenitus, Colossæ was called Chonæ, Χῶναι; but the bishops of Chonæ subscribed to the second Nicene Council in 787, one hundred and fifty years before Porphyrogenitus."—*Col. Leake's Journal*, p. 254.

NOTE 25.

"Αναυα δε καλεομενην Φρυγων πολιν παραμειβομενος και λιμνην εκ της αλες γινονται."—*Herodotus*, lib. 7.

Η δε μεταξυ Λαοδικειας και Απαμειας λιμνη και βορβορωδη και υπονοσον την αποφορην εχει πελαγια ουσα.

NOTE 26.

"The Roman road from Apameia to Antiocheia of Pisidia passed through Apollonia, otherwise called Mordiæum ("a name derived," says Stephanus, "from its celebrity for quinces"),

which was twenty-four miles distant from the former, and forty-five from the latter. Ptolemy places Apollonia near Antiocheia; and its situation, between that city and Apameia, which the table gives, is in exact conformity with Strabo's description of the conquests of Amyntas. Having taken Derbe, and received Isauria from the Romans, he made himself master of Antiocheia, and the country as far as the district of Apollonia, near Apameia Cibotus, together with Lycaonia and some part of Phrygia Paroreius."—*Col. Leake's Journal*, p. 163.

"Η μεν ουν παροδεια ορεινην τινα εχει ραχιν, απο της ανατολης εκτεινομενην επι δυσιν· ταυτη δ' εκατερωθεν υποπεπτωκε τι πεδιον μεγα, και πολεις πλησιον αυτης, προς αρκτον μεν φιλομηλιον, εκ δατερε δε μερες Αντιοχεια, η προς Πισιδια καλεμενη· η μεν, εν πεδιω κειμενη πασα, η δ' επι λοφε, εχεσα εποικιαν Ρωμαιων."—*Strabo*, p. 72, *edit. Lipsiæ.*

"Of the five routes across mount Taurus, one was from Iconium to Side, with a branch to Antioch of Pisidia."—*See Col. Leake's map.*

NOTE 27.

Isbarta is supposed to have been built on the site of Baris. Lucas says, "Le Christianisme s'est conservé dans cette ville plus qu'en bien des endroits. On dit que l'ancienne Sparte étoit entre les montagnes à quatre lieues de celle-ci, et en un endroit qu'ils appellent Dourdan. Il est vrai que, selon le rapport des habitans de Sparte, il y a là de vastes ruines, qui paroissent le cadavre de quelque ville puissante."

NOTE 28.

The river Cestrus appears on an imperial medal of Sagalassus, with the legend CAΓAΛACCEΩN KECTPOC; and the situation of the city is shown on another medal of Severus

Alexander as built upon a mountain, with a river flowing beneath.

"The coin of Sagalassus, with the river god KECTPOC on the obverse, is important, as showing that the river which rises near Aglason is the ancient Cestrus. As the Aksu which joins the sea between the Kapri and Duden (Eurymedon and Catarrhactes), and near the mouth of which are the ruins of Perga, is certainly the Cestrus, it can hardly be doubted that future travellers will find my map erroneous in regard to the waters which rise near Aglason, and which, instead of joining the Duden-su, should be carried into the Aksu, after receiving probably the emissary of the lake of Egerder (Eginder of Mr. Arundell)."—*Note by Col. Leake.*

NOTE 29.

Bourdour may possibly be on the site of Cretopolis, which was on the western side of mount Climax, in Milyas, and above Termessus: the chalky appearance of the hills about Bourdour gives greater plausibility to the conjecture.

NOTE 30.

"The most interesting discovery in this part of the country would be Selge, a colony from Laconia, situate on the frontiers of Pisidia and Pamphylia, in a very fertile district, difficult of approach, in the upper regions of mount Taurus, near the sources of the Cestrus and Eurymedon."—*Colonel Leake's Journal,* page 194.

Selge will probably be found within the triangle formed by Sagalassus, Egindeer, and Isbarta. It was built originally by the Lacedæmonians, and seems from that circumstance to be connected with Isbarta, pronounced now, and in the days of Lucas, Sparta. The ruins at Assar or Dourdan, near that town, may eventually prove to be those of Selge.

NOTE 31.

"Lysinoe may have occupied the site of Bourdour; or more probably some situation near the opposite end of the lake, where the future traveller may perhaps find the river Lyses, from which Lysinoe seems to have taken its name."—*Colonel Leake's Journal*, page 152.

It seems almost certain that Bourdour cannot be Lysinoe, for when the consul Manlius had passed beyond the lake, the authorities from Lysinoe surrendered the city. The consul was on his march from Pamphylia. The lake extends beyond the town of Bourdour, both to the east and west. Manlius would not have passed this important place without compelling its surrender. The situation of Yazakeuy and its river agrees better with the site of Lysinoe.

NOTE 32.

May this be the lake Caralitis? Themisonium cannot be far off; described by Pausanias as above Laodicea, and belonging to Phrygia, and remarkable for a cavern, thirty stades from the city, which afforded the citizens a secure retreat when the Gauls were laying waste all Ionia, &c.

NOTE 33.

On the thirtieth of June, I received the following information in a letter from a Greek of Denizli, relative to the Lycus and the ruins of Colossæ.

"Αυτο το Κιοκ Μπουναρι οπου απερνα απο το Ακ-χανη απεχη απο το Ντενεζλη δυω ωραις, και ειναι η πηγη του απανω εις τον σορικο εις την ριζαν ενος μεγαλου βουνου, και καταβαινοντας εως μισο καρτο εχει μικρον βουνον, και εκει χαυνεται καμνοντας μιαν μεγαλην λιμνην, και ευγαινει απο κατω αφου χαθη εως 500 πηχαις."

"The Kiok Bounari (many springs), which you pass going

from Ak-khan, is two hours from Denizli, and its source is at the foot of a high mountain in the south-east; and descending from thence half a quarter of an hour there is a small hill, and it is lost there, forming a large lake, but it re-appears (re-issues) at the distance of five hundred pikes from the spot where it was lost."

This is the Lycus, flowing between Laodicea and Hierapolis down into the Mæander. On the coins of Hierapolis it is called Chrysorhoas.

"Απο ταις Χωναις εως μια ωρα κατα το Ντενιζλη ειναι ο αγιος Παντελεημων, εις την ριζαν τȣ βȣνȣ απο κατο απο δυω πετραις ευγαινει και αλλο νερον ειναι και αυτο αρκετο, και τρεχει κατα ανατολας (properly north-east), και χυνεται μετα εις το ανωθεν Τζορȣκ σου κοντα εις τον Ταξιαρχην."

"One hour from Khonas towards Denizli is Saint Panteleemon, at the foot of the mountain; below which another stream issues from between two rocks, and in considerable quantity, and runs towards the north-east, falling into the Tzoruk-sou, which flows from above near the Taxiarches (St. Michael)."

This is evidently the stream which we saw on our road from Denizli to Khonas, re-emerging from beneath a hill.

"Απο πανο απο τον αγιον Παντελεημονα εχει πετρα μεγαλη εις την μεσην τȣ βȣνȣ, και εχει δυω τρυπαις φθιασμεναις, μεσα εις το βȣνων ανεβηκα δια περιεργειαν ομως δεν εκαταλαβα τιποτες επειδη θελει σκαλα να ανεβης μετο να ειναι εις την μεσην της πετρας· λοιπον η μια ειναι ωσαν ενας τȣλαπις και η αλλη βαθια οπȣ δεν φαινετας· και δια τȣτο δεν ιξευρω πηγαινε μεσα εις το βȣνον πολυ η ολιγον, εχει και γραματα απο πανο και με το να ειναι υψιλα δεν διαβαζονται."

"Above St. Panteleemon is a large rock in the middle of the mountain, which has two holes, cut straight into the rock. I went up from curiosity, but could understand nothing, for

a ladder is necessary to be able to go within the rock. However, one resembles a dulap (a cupboard); the other being deep, its extent does not appear, and therefore I am ignorant if it goes far, or only a little way into the mountain. It has letters above, but they are too high to be read."

These evidently are sepulchres, and must be the sepulchres of Colossæ.

My correspondent illustrates the course of the different streams by a plan; in which the Kiok Bounari, or Lycus, flows down in the centre of the plain, between Hierapolis and Laodicea, and falls into the Mæander; the stream which is in the centre of the plain between Khonas and Ak-khan bridge, and which falls into the Kiok Bounari, is the Tzoruk-sou, having the lateral streams of the Kouphos on the north, (the sources of which called Chalki Bounari, or the petrifying spring, are at a short distance), and the rivulet of Agios Panteleemon on the south. He places the head of the Tzoruk-sou at four hours east from Khonas.

The rivers in the vicinity of Laodicea and Colossæ are thus described by Strabo. "Ενταυθα δε ο Καπρος, και ο Λυκος συμβαλλει τω Μαιανδρω ποταμω, ποταμος ευμεγεθης· αφ' ου και η προς τω Λυκω Λαοδικεια λεγεται. Υπερκειται δε της πολεως ορος Καδμος, εξ ου και ο Λυκος ρει· και αλλος ομωνυμος τω ορει. Το πλεον δ' ουτος υπο γης ρυνεις, ειτ' ανακυψας συνεπεσεν εις ταυτο τοις αλλοις ποταμοις, εμφαινων αμα το πολυτρητον της χωρας, και το ευσεισον."—Lib. 12. cap. 8. page 75.

NOTE 34.

To the west of Denizli, says my correspondent, is a village, called Monasteria, in which is a castle, very ancient and much decayed. Can this be Caroura, or the temple of the god Lunus, which lay between Laodicea and Caroura?

NOTE 35.

"Sardis was magnificently situated on one of the roots of mount Tmolus, which commands an extensive view to the northward of the valley of the Hermus, and the country beyond it. To the south of the city, in a small plain watered by the Pactolus, stood the temple, built of coarse whitish marble. The western front was on the bank of the river; the eastern under the impending heights of the Acropolis. Two columns of the exterior order of the east front, and one column of the portico of the pronaos, are still standing with their capitals; the two former still support the stone of the architrave, which stretched from the centre of one column to the centre of the other. The columns are buried nearly to half their height in the soil which has accumulated in the valley since their erection, chiefly, it is probable, by the destruction of the hill of the Acropolis, which is continually crumbling, and which presents a most rugged and fantastic outline. I was told that, four years ago, three other columns of the temple were still standing, and that they were thrown down by the Turks, for the sake of the gold which they expected to find in the joints. Besides the three standing columns which I have mentioned, there are truncated portions of four others belonging to the eastern front, and of one belonging to the portico of the pronaos, together with a part of the wall of the cella. When it is considered that these remains are twenty-five feet above the pavement, it cannot be doubted that an excavation would expose the greater part of the building; even now, however, there is sufficient above the soil to give an idea of the dimensions of the temple, and to show that it was one of the most magnificent in Greece; for though in extent it was inferior to the temples of Juno at Samos, and of Apollo at Branchidæ, the proportions of the order are at least equal to those of the for-

mer, and exceed those of the latter. The capital appeared to me to surpass any specimen of the Ionic I had seen, in perfection of design and execution. I suppose the temple to have been an octastyle dipterus, with seventeen columns in the flanks; the flutings are not continued in any of the columns below the capitals, which I conceive to be a proof that this temple, like that of Apollo Didymeus, was never finished. The great height of the architrave, the peculiar style of the design and workmanship, and the difference of intercolumnia in the faces and flanks of the peristyle, I cannot but regard as tokens of high antiquity; and perhaps we may consider as no less so the vast size of the stones employed in the architrave, and the circumstance of their being single stones, whereas in the temple of Didyma, and in the Parthenon, there were two blocks in the same situation. In subsequent times the durability ensured by this massive mode of construction was sacrificed for appearance, and for a more easy result."—*Mr. Cockerell, in Colonel Leake's Journal*, page 344.

NOTE 36.

"The lake abounds in fish, its colour and taste like common pond water, with beds of sedge growing in it. We saw a few swans with cygnets, and many aquatic birds, in particular, one species resembling a gull, flying about in flocks, or lighting on the ground. These were white, but with the whole head black. Some very ancient historians related that this lake was made as a receptacle for the floods, which happened when the rivers were swollen. The Lydians asserted it was perennial, or never dry. The name had been changed from Gygæa to Coloe; and by it was a temple of Diana, called Colæne, which was reputed of great sanctity. A story is recorded as current, that on her festival certain baskets danced. This probably is the Sardian Diana, mentioned in an inscrip-

tion copied by Mr. Peysonell, and containing a panegyric on her priestess. If the lake be factitious, the ridge may be regarded as an immense mound raised with the soil.

"By Gygæa, which was within forty stadia or five miles of Sardis, was the burying-place of the Lydian kings. The barrows on the ridge or mound are of various sizes, the smaller made perhaps for children, or the younger branches of the royal family. Four or five are distinguished by their superior magnificence. All of them are covered with green turf; and as many as I observed, in passing among them, retain their conical form without any sinking in of the top. One of the barrows on this eminence, near the middle, and towards Sardis, is remarkably conspicuous, and has been described by Herodotus as the greatest work in Lydia, inferior only to the works of the Egyptians and Babylonians. It was the monument of Halyattes the father of Crœsus. The earth was heaped on a basement of large stones. It was six stadia, or three quarters of a mile, and two plethra in circumference, and thirteen plethra in width. It was made by three classes of the people, and five termini or pyramidal stones remained on the top, in the time of the historian, with inscriptions, recording what each had performed. On a measurement it appeared that the greater portion was done by females. The mold, which has been washed down, now conceals the basement; but that, and perhaps a considerable treasure, might be discovered, if the barrows were opened."—*Chandler*, page 262.

NOTE 37.

"Magnesia surrendered to the Romans immediately after the decisive battle between Scipio and Antiochus. It was a free city, and shared in the bounty of Tiberius Cæsar, next to

Sardis, as second in its sufferings from the earthquake. While the Turks made incursions into the field of Menomene by Smyrna, ruining the country, in 1303, the emperor Michael was shut up in this place, from which he escaped by night. The grand duke Roger garrisoned it with Italians. The inhabitants rose and killed some of them, when he besieged the city, but were forced to retire. In 1313 it ranked among the acquisitions of Sarkhan, afterwards sultan of Ionia. It was the city chosen for his retreat by Morat or Amurath the second, in 1443, when he resigned the empire to his son, Mahomet the second, the conqueror of Constantinople.

"Among the mosques at Magnesia, two have double minarets, and are very noble structures of marble. Each has before it an area with a fountain. We were permitted to enter one of them, which had been lately beautified, leaving our boots or shoes at the door. The inside was as neat as possible, and the floor covered with rich carpets. The ornamental painting pleased by an odd novelty of design, and a lively variety of colour. The dome is lofty, and of great dimensions. The lamps, which were innumerable, many pendent from the ceiling, with balls of polished ivory intermixed, must, when lighted, amaze equally by their artful disposition, their splendour, and their multitude. These edifices, a college of dervishes, and a bedlam, were erected and endowed by sultan Morat and his queen.

"Sultan Morat intended to lead a private life at Magnesia. We were shown the site of his palace, his seraglio, and his garden. The remains are some pieces of wall, with several large and stately cypress trees; and near them is a neat mausoleum, with a dome, over the tombs of his wives and children, in number twenty-two, of different sizes, disposed in three rows, all plain, and of stone."—*Chandler.*

NOTE 38.

"The mountain we first ascended is called Cordilien, and extends to the small town of Menimen, lying about three hours from Smyrna, on a creek of its gulf, and from whence a large trade is carried on in small barks.

"The hills on the other side are called Tartalis, and extend to the valley of Nymphi, which abounds in vineyards and cherry trees, and whence a certain species of earth issues out of the ground which is carried to Smyrna, and used in making soap. This mountain appears to be the same with that called by the ancients Mastusia. We found the ascent very fatiguing, but having reached the top we left the village of Palamouth on the left hand. About two hours further we saw on our right hand a village called Kakkity, where the valley of Nymphi is terminated by this mountain. Here we again ascended the mountains, after crossing a small plain enclosed by them. These mountains are very lofty; and by reason of several rocks and precipices, much more dangerous than the former. The ancients called this chain of mountains Sipylus." — *Van Egmont's Journey from Smyrna to Magnesia*, page 169.

Hasselquist, in his ride from Smyrna to Magnesia, has the following description. "After this we saw a quite different prospect, and this so odd, that I doubt whether any one who has not seen the eastern countries can have any idea of it: a mixture of hills and valleys, like the high billows and gulfs in a boisterous sea. In no place was it more evident that the continent we call earth was in the beginning the bottom of the sea. The hills were in their form unequal; some being flat towards the top, others of a conic figure. At a distance they seemed composed of sand, gravel, clay, or some other earth, being covered with mould and plants. But at a nearer view they are found to consist of a dark brown, coarse, loose

slate, composed of thin slates, and which may be easily broke by the fingers. He observed on the other hills lime-stone, whitish and of a coarse grain, and loose stones of quartz, spar, reddish lime-stone, sand-stone, and spar mixed with quartz; unmixed quartz was rare. The most common shrub was the arbutus Andrachne."—*Hasselquist's Travels*, page 33.

SECOND JOURNEY.

NOTE 1.

Though this river has been supposed by Chandler, and other travellers, to be the Halesus, it is unquestionably a mistake. The supposition of its being the Halesus has been grounded on the belief that it is the same river which passes into the sea near Colophon. But this river falls into the sea considerably to the west of Colophon, and is called in its lower course the Malkedjic-chay, because it flows near a village of that name; and its estuary is near a village called Keemydoura, not far from the site of Lebedus.

NOTE 2.

"From the many remains of antiquity at Tyre, it appears that this large and advantageously situated modern town is the successor of the chief Grecian city of the surrounding country. It is known from Strabo and Pliny, that the valley of the Caystrus was divided into that of Ephesus towards the sea; the plain, properly called Caystrian; and the Cilbian plain; above the last were the Cilbian mountains, in which the Caystrus had its sources. We find that the Caystriani, the lower

Cilbiani, and the upper Cilbiani, coined each their own money, with the name of the people inscribed; and they had undoubtedly each a chief town in which the coinage took place. As Tyre stands in the central part of the Caystrian valley, it probably occupies the site of the city of the Caystriani: whether this place had any other name cannot be discovered in ancient history."—*Colonel Leake's Journal*, page 258.

"Τριτη δε Λαρισσα, κωμη της Εφεσιας εν τω Καυστριω πεδιω· ην φασι πολιν υπαρξαι προτερον, εχουσαν και ιερον Απολλωνος Λαρισσηνου, πλησιαζουσαν τω Τμωλω μαλλον, η τη Εφεσῳ· ταυτης γαρ εκαιον και ογδοηκοντα διεχει σταδιους, ωστε υπο τοις Μηοσιν αν τις ταῖτοι ταυτην."—*Strabo*, lib. 13. cap. 3.

NOTE 3.

"The tract between mount Tmolus and Messogis is a portion of the region named Asis; and being meadowy, was much frequented by geese, cranes, and swans. There, it has been said, you might listen to them, sitting on Tmolus in the spring season, or see them feeding in the grass; arriving in vast companies, and settling, or flying away, and making the Cayster and the Asian marsh to resound with their noisy clamour."—*Chandler*, page 258.

The swans of the Cayster are celebrated, Iliad, l. 13. v. 461; Ovid. Metam. lib. 5. 386; and Martial, lib. 1. epig. 54

NOTE 4.

Stephanus of Byzantium says, "the city of Asia, and the Asian meadow, are near Tmolus, and not on the Messogis side, which seems to be supported by the 'sitting on Tmolus,' and seeing or listening to the swans. Can Demish have any connexion with this city? On one of the medals I saw there, the reverse was the Heroum of Asis; the legend on the other was ΑΣΙΕΩΝ ΟΜΟΝΟΙΑ ΕΦΕΣΙΩΝ.

NOTE 5.

"The Cayster, though little more than seventy miles in length, collects all the waters from the adjacent slopes of the great mountains Tmolus and Messogis: and thus becomes a stream of considerable magnitude at Ephesus, where it joins the sea. There is very little certainty as to the names and positions of the ancient cities, which occupied the valley of the Caystrus. The evidences of ancient history are so scanty with regard to them, that it is only from the discovery of their ruins, and of ancient inscriptions, that we can hope to ascertain either their situation or their names. The remains of antiquity at Beréki, on the southern side of Tmolus, seem, from Strabo and Ovid, to have belonged to Hypæpa."—*Col. Leake's Journal*, page 256.

The Persians of Lydia had a temple served by the magi at Hypæpa, where a wonder was performed by the spontaneous kindling of the fuel on the altar, producing a clear flame. Birghé (or Beréki) was one of the places which suffered from the exactions of the grand duke Roger, general of the Roman armies in 1306; and thither the body of Amir, on his sudden death, was removed by Cineis from Ephesus or Aiasaluk, to be buried in the sepulchre of his ancestors, in 1403.

NOTE 6.

"This chain of mountains may be justly termed the kitchen garden of Lesser Asia; and I must own to have been so delighted with the rich variety it afforded of the vegetable kingdom, that I determined, if ever I embraced the hermetical life, to make this the place of my retirement. The air was every where so cold, that the rays of the sun, which we sometimes enjoyed, were very comfortable, resembling those of the spring in our own country."—*Van Egmont*, page 146.

Tmolus is celebrated by Virgil, Georg. 2. v. 97, 98; by Ovid, Pomp. lib. 4. eleg. 15; and in the Metamorph. lib. 6. v. 15, and lib. 2. v. 86. It was famous for its saffron, as appears from Virgil, Georg. 1. v. 56.

NOTE 7.

"Pococke copied a sepulchral inscription at Ishekli, which declared that whoever violated the tomb should be subject to a fine of two thousand denarii to the treasury, and of two thousand five hundred to the council of the Eumenenses. Pococke having mistaken the first letter of ΕΥΜΕΝΕΩΝ for a Σ, did not discover the importance of the inscription, which, from its nature, could not well relate to any place but that in which it was found. Mr. Arundell was unable to find this inscription, but he copied another, which, taken together with Pococke's, is in some measure a confirmation of the ancient locality, as it relates to some person who was ΑΚΜΟΝΕΥΣ ΚΑΙ ΕΥΜΕΝΕΥΣ, or who enjoyed the right of citizenship both at Acmonia and Eumenia.

"There may be some doubt whether I have rightly applied, in the map, the ancient name Glaucus to the river of Ishekli. It is possible that the coin of Eumenia, with the river ΓΛΑΥΚΟΣ on the obverse, belongs to another Eumenia, in Caria (see Stephanus and Pliny, l. 5. c. 29), which, it should seem from Pliny, was not far from the Glaucus, a river which joined the sea near Telmissus. In this case the Carian Eumenia might be sought for not far from the mouth of that Glaucus; for its course being from the eastward and the interior of Lycia, it could only have touched upon Caria near the sea. The Cludrus, upon which Pliny says that Eumenia stood, may have been a branch of the Glaucus. These are merely intended as hints for the use of the future traveller. It would seem that, unless Pliny himself confounded the places, both

Eckhel (Doct. N. V. vol. 3, page 154) and myself (Journal, &c. page 157) have been wrong in applying to the Phrygian Eumenia the passage of Pliny just referred to. Pliny, however, certainly alludes to the Phrygian Eumenia (Ishekli), in another place, where he says of the Mæander, 'Apamenam primum pervagatur regionem, mox Eumeniticam.'"—Lib. 5. c. 31.—*Note by Col. Leake.*

NOTE 8.

"Omai is probably the place mentioned in the itinerary as lying between Eumenia and Apameia, at the distance of twelve miles from the former: Eumenia pella 12 ad vicum; 14 Apameia Ciboton. The Codja-Sou, said to come from beyond Sandukli, appears to be the Obrimas, the fountains of which were something more than two days' march from Synnada, and not far from Metropolis on the side towards Apameia. It is now called near its sources the Mender-su."—*See Colonel Leake's Journal*, pages 153, 164; *and his map.*

NOTE 9.

"Φρυγοι οι περι Κελαιναις νεμομενοι τιμωσι πολαμους δυω, Μαρσυαν και Μαιανδρον, Ειδον τους πολαμους. Αφιησιν αυτους πηγη μια, η προελθουσα επι το ορος αφανιζεται καΐα νυτε της πολεως καυθις εκδιδοι εκ του αστεος, διελουσα τοις ποταμοις, και το υδωρ και τα ονοματα· ο μεν επι Λυδιας ρει ο Μαιανδρος, ο δε αυτε περι τα πεδια αναλισκεται."—*Max. Tyr. Dissert.*

The author then proceeds to state, that if a joint offering was thrown in for both the river gods, it was divided in its passage through the mountain, and a portion appeared at each of the lower sources.

NOTE 10.

I had very contradictory accounts of the course of the river

Bonas; but the most probable is, that it runs by Kutaïeh, and must be therefore one of the sources of the Thymbres.

NOTE 11.

"Between the Thymbres and the sources of the Rhyndacus, we find a town of the name of Kodús, which has not been visited by any modern traveller, but which is briefly described by Hadji Khalfa, as situated on the banks of a river, in a plain surrounded by mountains. He adds, that the river, which bears the same name as the town, descends from mount Morad, and passes by Magnesia into the gulf of Smyrna. We know from modern travellers, that this river, which is the ancient Hermus, is still called Kodús, or Ghedís, in all the lower part of its course; and Kodús, it can hardly be doubted, is the same place as Καδοί, the name of which the Turks received from the Greeks, in the usual Romaic form of the accusative case, Καδούς."—*Col. Leake's Journal*, page 169.

"Hermus oritur juxta Dorilaium Phrygiæ civitatem."—*Plin. Nat. Hist.* lib. 5. c. 29.

NOTE 12.

Perhaps Yenisheir is upon, or near, the site of Clanudda, placed in the itineraries at thirty-five miles from Philadelphia towards Dorylæum.

NOTE 13.

"Αρχεται δε απο Μυσιας ο Ερμος, εξ ορεως ιερου της Δινδυμενης, και δια της Καϊακεκαυμενης εις την Σαρδιανην φερεται και τα συνεχη πεδια, ως ειρηται, μεχρι της Θαλαττης."—*Strabo.*

"Μετα δε ταυτ' εστιν η Καϊακεκαυμενη λεγομενη χωρα, μηκος μεν και πεντακοσιων σταδιων, πλατος δε τετρακοσιων, ειτε Μυσιαν χρη καλειν, ειτε Μηονιαν λεγεται γαρ αμφοτερως· απασα ανδρος, πλην αμπελε της τον Κατακεκαυμενιτην φερουσης οινον, ουδενος των ελλογιμων αρετη λειπομενον. Εστι δε η επιφανεια τεφρωδης

των πεδιων· η δ' ορεινη και πετρωδης, μελαινα, ως αν εξ επικαυσεως. Εικαζουσι μεν ουν τινες, εκ κεραυνοβολιων και πρηστηρων συμβηναι τουτο· και εκ οκνουσι τα περι τον Τυφωνα ενταυθα μυθολογειν. Ξανθος δε και Αριμων τινα λεγει των τοπων τουτων βασιλεα. Ουκ ευλογον δε υπο τοιουτων παθων την τοσαυτην χωραν εμπρησθηναι αθροως αλλα μαλλον υπο γηγενους πυρος· εκλιπειν δε νυν τας πηγας· δεικνυνται δε και βοθροι τρεις, ους φυσας καλουσιν, οσον τεσσαρακοντα αλληλων διεστωτες σταδιους· υπεκκεινται δε λοφοι τραχεις, ως εικος εκ των αναφυσηθεντων σεσωρευσθαι μυδρων."—*Strabo*, lib. 13. cap. 4.

NOTE 15.

The fort of Kula is mentioned in the march of the grand duke Roger to Philadelphia; another fort is also mentioned, called Turnus.

NOTE 16.

"Το δ' ευαμπελον την τοιαυτην υπαρχειν γην, ... Αστειζομενοι δε εικοτως πυριγενη τον Διονυσον λεγεσθαι φασιν, εκ των τοιουτων χωριων τεκμαιρομενοι."—*Strabo*, lib. 13. cap. 4.

NOTE 18.

The Catacecaumene district was called Mæonia, and sometimes Mysia; Mæonia was also the more ancient name for part of Lydia. The towns of Phrygia Epictetus, namely, Azani, Cadi, Dorylæum, Nacoleia, Cotiæum, and Midæum, are all evidently above, or to the north of the Ghedis Tchay. The towns therefore, which are found lower down, as Yenisheir, Koolah, &c. must be in Mæonia or Lydia.

There was a place, or a people, called Αριμοι, with a town or district called Τλη. This has been variously placed, but Strabo says, "Πιθανωτατους δ' ο Σκηψιος ηγειται τους εν τη Καλακεκαυμενη της Μυσιας τους Αριμους τιθεντας."

The ruins of Azani, and some interesting inscriptions, have been discovered by Lord Viscount St. Asaph, but I do not feel at liberty, without his permission, to mention the situation.

NOTE 19.

"After two hours more we arrived at a village called Selinte-keuy, where were to be seen several excellent pieces of polished marble up and down, and some few ruins, which assure us sufficiently, though we had but just time to look into it, that it is not originally a Turkish village, but was once inhabited by Christians, considering the situation of it, within a mile of a river, I suppose the Cryon, or rather the Halys, so fatal to Crœsus, formerly king of this province; whose stream we found very swift, according to the ancient account given of it, passing thence into the Hermus."—*Smith's Survey*, page 232.

NOTE 20.

This is clearly the Hyllus.

NOTE 21.

In Peutinger's table, and in the Antonine itinerary,

Pergamum	——	
Germa	m. p.	25
Thyatira		33.

"Mr. A.'s discovery of the position of Germe, at Yermatepé, six or eight miles to the north of Kirk-agatsh, proves that the ancient road from Pergamum to Thyatira was not (as marked in my map) coincident with the modern, through Kirk-agatsh and Bokhair. Indeed, this might have been suspected from the name of Nacrasa not appearing in the ancient

itineraries. The ancient road seems to have followed chiefly the north side of the river."—*Note by Colonel Leake.*

NOTE 22.

Colonel Leake infers, from the direction of Scipio's march from Troy to the Hyrcanian plain, that the north-eastern branch of the river of Bergma, which flows by Mendaria and Balikesri, is that which was anciently called Caicus. Of the name of the southern branch (the Bokhair river), he says he has not found any trace in ancient history.

From Strabo we learn that the Caicus was joined by the Mysius, flowing from Temnum; and that this mountain separated the valley of the Caicus from the plain of Apia, which bordered on Thebe and Adramyttium. This must allude to the upper or more northern ranges of Temnum, for it cannot apply to that on the left of the road from Kirk-agatsh to Pergamus.

"I doubt whether any authority can be found for applying the name of Temnum to the mountain which lies between the plains of the Caicus and Hermus. Temnus, according to the evidence contained in Strabo, Pliny, and the Peutinger table, was a *town* near the mountains of Phocæa, Cyme, and Smyrna, not far from the mouth of the Hermus, and on the road from Cyme to Smyrna—data which seem to place Temnus at Menimen. *Mount* Temnum, according to Strabo, was in a different situation, near the plain of Thebe and Adramyttium."—*Note by Col. Leake.*

NOTE 23.

Beyond Phocæa were the boundaries of Ionia and Æolia, less than two hundred stadia, or twenty-five miles, distant from Smyrna. Phocæa was situated in a bay, the city oblong,

the wall enclosing a space of two miles and five hundred paces, the sides then meeting and forming as it were a wedge, which they called Lamptera, where it was one mile and two hundred paces wide. A tongue of land then running a mile out into the sea, and dividing the bay about the middle, formed two secure ports, one on each side of the isthmus; that toward the south called Nausthathmos; the other which was near, Lamptera. The present town is seated on the tongue within the isthmus; and the ancient site is called Palæa Phoggia, or Old Phocæa. It has on the north four islets, one named St. Gèorge, lying before the harbour.

NOTE 24.

Pliny writes that Leuce, then a promontory in the Smyrnæan gulf, had once been an island. This spot had on it a small town of the same name, founded in the second year of the ninety-ninth Olympiad, by Tachos, a Persian malecontent, who died soon after. The people of Cyme and of Clazomenæ contended for it, and agreed to submit their cause to the decision of the oracle at Delphi, when the Pythia gave Leuce to the claimant who should first sacrifice there in the temple of Apollo. The Clazomenians were the most remote, but by their management obtained the place. Aristonicus, an illegitimate son of King Eumenes, got possession of it on the death of Attalus Philometor. The Roman consul Crassus was sent against him, and was killed in battle near Leuce.

NOTE 25.

Temnus, according to Strabo, was situated κατὰ τὴν ὀρεινὴν of Cumæ, Phocæa, and Smyrna. Pliny says it was at some little distance from the mouth of the Hermus; and he also places it in the interior: "Intus, Ægeæ, Attalia, Posidea Neontichos, Temnos." Peutinger places Temnus on the

road that leads from Smyrna to Cumæ. Probably Ægeæ, &c. occupied the sites of some of the villages at the foot of mount Temnus, on the road from Guzel-hissar to Menimen.

There was a town called Larissa distant about nine miles from Cumæ, on the Smyrna side; and four miles from Larissa stood Neontichos.

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THE END.

ERRATA.

P. 136, line 26, *for* Arlia, *read* Ælia.
P. 192, note, *for* Apollidæneæ, *read* Apollidenses.
P. 255, note, *for* right hand, *read* right bank.

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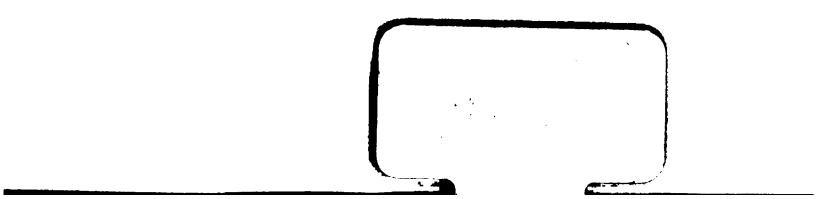
PRINTED BY THOMAS DAVISON, WHITEFRIARS.

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